





THE  
PRIVATE DEVOTIONS  
OF  
DR. LANCELOT ANDREWES  
SOMETIME LORD BISHOP OF WINCHESTER.

Translated from the Latin.

PART II.



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*A NEW EDITION.*

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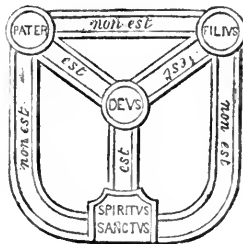


## ADVERTISEMENT.

THE following pages are intended as a companion to Mr. Newman's beautiful translation of the first part of Bishop Andrewes' Devotions, which originally appeared in the *Tracts for the Times*, and has since been republished in a separate form. The Devotions now presented to the reader are much less finished than the other portion, and evidently were never arranged by the holy Bishop who compiled them. But it may be truly said of him, as it was of another, that the very dust of his writings is gold. I have made little alteration in the way of arrangement; and have only where absolutely necessary added a few words of paraphrase. Some repetitions from the morning and evening devotions will therefore be found; and some few passages are repeated twice. One or two repetitions, and one or two fragments,

so much disarranged as hardly to be intelligible, have been omitted. The original, with a very few exceptions, is in Latin; in the passages quoted from Holy Scripture, I have employed our authorized version, except where it was necessary for the purpose of more fully explaining Bishop Andrewes' meaning, to translate literally from the Vulgate. The references are not given, except where they are likely to be less known. The Bishop's Pindaric Ode at the end is omitted, as incapable of a prose translation.

*November 6, 1843.*





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### Introduction to Confession.

Two things I recognise, O Lord, in myself:  
nature, which Thou hast made ;  
sin, which I have added :

I confess that by sin I have depraved nature ;  
but call to remembrance, that I am a wind  
that passeth away,  
and returneth not again ;

for of myself I cannot return again from sin.

Take away from me that which I have made ;  
let that which Thou hast made remain in me ;  
that the price of Thy precious Blood perish not !

Let not my wickedness destroy  
what Thy goodness hath redeemed.

O Lord my God, if I have so done  
as to become Thy culprit,  
can I have so done as no longer  
to be Thy servant ?

If I have thence destroyed my innocence,  
have I at all thence destroyed Thy Mercy ?

If I have committed that for which  
Thou mightest condemn me,

hast Thou at all lost that by which  
Thou art wont to save ?

Truth, Lord : my conscience  
meriteth damnation,  
but no defence equals Thy compassion.

Spare me therefore ;  
because it is not unbecoming Thy Justice,  
nor unwonted to Thy Mercy,  
nor difficult to Thy Power,  
to spare the penitent.

Thou Who hast created me,  
do not destroy me ;  
Thou Who hast redeemed me,  
do not condemn me.

Thou Who hast created me  
by Thy goodness,  
let not Thy work come to nought  
through my iniquity.

What is Thine in me, acknowledge ;  
what is mine, take away.

Look on me, the wretched,  
O boundless Loving-kindness :  
On me, the wicked,  
O Compassion that extendest to all !  
Infirm I come to the Almighty,

wounded I hasten to the Physician :  
reserve for me the gentleness  
of Thy Compassion,  
Who hast so long held suspended the sword  
of Thy vengeance.

Blot out the number of my crimes,  
renew the multitude of Thy compassions.  
However unclean, Thou canst cleanse me ;  
however blind, enlighten me ;  
however weak, restore me ;  
yea, though dead, raise me.  
Of what kind soever I am, be it good or bad,  
I am ever Thine.

If Thou cast me out, who shall take me in ?  
If Thou disregard me, who shall look on me ?  
More canst Thou remit, than I commit ;  
more canst Thou spare, than I offend.

Let not noxious pleasures overcome me ;  
at the least let not any perverse habit overwhelm me ;

[Preserve me]

from depraved and lawless desires ;  
from vain, hurtful, impure imaginations ;  
from the illusions of evil spirits ;  
from pollutions of soul and of body.





### Morning Prayer.

O THOU That hearest the prayer,  
unto Thee shall all flesh come.

At evening, and morning, and at noonday,  
will I pray and that instantly,  
and Thou shalt hear my voice.

My voice shalt Thou hear betimes, O Lord :  
early in the morning  
will I direct my prayer unto Thee,  
and will look up.

Let my prayer be set forth  
in Thy sight as the incense.

I have remembered Thee in my bed,  
and thought upon Thee when I was waking,  
because Thou hast been my Helper.

I yield Thee thanks, Almighty Lord,  
everlasting God,  
for that Thou hast vouchsafed  
to preserve me this night,

not according to my deserts,  
but according to Thy holy Compassion  
Grant unto me, O Lord,  
so to pass this day in Thy holy service,  
that the submission of my obedience  
may be acceptable unto Thee.  
I lift up both heart and hands to the Lord  
in the Heavens.

Behold, even as the eyes of servants  
look unto the hand of their masters,  
and as the eyes of a maiden  
unto the hand of her mistress,  
even so our eyes wait upon the Lord our God,  
until He have mercy upon us.

Look Thou upon me, and be merciful unto me,  
as Thou usest to do unto those that love Thy Name.

Give Thy Angels charge over me,  
to keep me in all my ways.

Shew me Thy ways, O Lord ;  
and teach me Thy paths.

Order my steps in Thy word,  
and so shall no wickedness have dominion over me.

Hold Thou up my goings in Thy paths,  
that my footsteps slip not.

Put into my mouth words that are honest

and well chosen,  
that my conversation and looks,  
and my gestures, and all my works,  
may be pleasing unto all men that see and hear me ;  
that I may find grace in all my speeches and petitions.

O Thou Lover of men,  
Thou That art very pitiful :  
the Father of mercies,  
That art rich in mercy to all that call upon Thee,  
I have sinned against Heaven and in Thy sight,  
and am no more worthy to be called Thy son,  
nor to be made one of Thy hired servants,  
no not the lowest.

But I repent ;  
Woe is me ! I repent ;  
Help Thou mine impenitence ;  
And if there be any comfort of love,  
by Thy bowels and mercies,  
by the multitude, by the riches, of Thy Grace,  
by Thy abundant mercy,  
by the great love wherewith Thou hast loved us,  
be merciful to me a sinner,  
be merciful to me of all sinners the greatest,  
the most wretched.  
Deep calleth unto deep,

the deep of our misery,  
 unto the deep of Thy Compassion ;  
 where sin hath abounded,  
 there let grace much more abound ;  
 overcome our evil of Thy good ;  
 let Mercy rejoice against Judgment.

But beyond and before all things,  
 I believe that Thou art the Christ,  
 the Son of the living God ;  
 Thou That didst come into the world to save sinners,  
 of whom I am chief,  
 save me.

Thou That didst come to redeem the lost,  
 let not one whom Thou hast redeemed, perish.

[Preserve me]

from the recollection of evil things,  
 that what I have seen and heard  
 from the wicked, in this world,  
 I may not remember,  
 nor ever tell to others ;  
 that I may hate every evil way.  
 I have deserved death ;  
 but yet I appeal from the Tribunal of Thy Justice  
 to the Throne of Thy Grace.





### An Act of Intercession.

[LET us pray] for the Catholic Church ;  
for the Churches throughout the whole world ;  
that is, for their verity, unity, and stability ;  
that in all charity may flourish,  
and truth be a living principle.

For our Church ;  
that what is wanting in it may be supplied ;  
what is unsound, corrected ;  
that all heresies, schisms, scandals,  
as well public as private,  
may be removed.

Correct the wandering,  
convert the unbelieving,  
increase the faith of the Church,  
destroy heresies,  
expose the crafty enemies,  
bruise the violent.

[Pray we] for the Clergy ;

that they may rightly divide,  
that they may rightly walk ;  
that while they teach others, themselves may learn.

For the people ;  
that they seek not to be wise above measure ;  
but may be persuaded by reason,  
and yield to the authority of superiors.

For governments ;  
their stability and peace ;  
For our kingdom, incorporation, city ;  
that they may fare well and prosperously,  
and be freed from all danger and inconvenience.

For the King :  
Help him now, O Lord,  
O Lord, send him now prosperity ;  
crown him with the array of truth and glory :  
speak good things to his heart  
for Thy Church and people.

For the prudence of his counsellors ;  
the equity and integrity of the judges ;  
the courage of the army ;  
the temperance of the people,  
and their godly simplicity.

For the rising generation,  
whether in Universities,

or in Schools ;  
that as they increase in age,  
they may also increase in wisdom and in favour  
with God and man.

For them that shew themselves benevolent,  
whether to the Church,  
or to the poor and needy ;  
reward Thou them sevenfold into their bosom ;  
let their souls dwell at ease,  
and their seed inherit the earth.

Blessed is he that considereth the needy.

That it may please Thee to reward all our benefactors  
with eternal blessings ;

for the benefits they have bestowed on us upon earth,  
let them obtain everlasting rewards in Heaven.

That it may please Thee to behold and to relieve  
the miseries of the poor and the captives.

That it may please Thee of Thy merciful compassion  
to restore the frail lapses of the flesh,  
and to strengthen them that are falling ;

That it may please Thee graciously to accept  
our reasonable service.

That it may please Thee to raise our minds

to heavenly desires.

That it may please Thee to regard us  
with the eyes of Thy compassion.

That it may please Thee to preserve the souls  
of us and ours  
from everlasting damnation.

That it may please Thee to grant unto me,  
with those for whom I have prayed,  
or for whom I am in any way bound to pray,  
and with all the people of God,  
an entrance into Thy kingdom ;  
there to behold Thy Presence in righteousness,  
and to be satisfied with glory.

We beseech Thee to hear us, good Lord !





### An Act of Thanksgiving.

LET all Thy works praise Thee, O Lord,  
and Thy Saints give thanks unto Thee.

It is a good thing to give thanks unto the Lord,  
and to sing praises unto Thy Name, O Most High:  
to tell of Thy loving-kindness  
early in the morning,  
and of Thy Truth  
in the night-season.

I will exalt Thee, my God, O King,  
and praise Thy Name for ever and ever.  
Every day will I give thanks unto Thee,  
and praise Thy Name for ever and ever.  
Who didst call the things that were not,  
as though they were ;  
by Whom all things were made  
in Heaven and in earth,  
visible and invisible ;  
Whoupholdest all things by the Word of Thy Power ;  
Who dost not leave Thyself without witness,  
in that Thou dost good, and givest us  
rain from Heaven,

and fruitful seasons,  
filling our hearts with joy and gladness ;  
in that all things continue this day  
according to Thine ordinance ;  
for all things serve Thee ;  
Who, having before taken counsel,  
didst Thyself, with Thine own hands,  
make man out of the dust of the earth,  
and didst breathe into his nostrils the breath of life ;  
and didst honour him with Thine Image ;  
and didst charge Thine Angels concerning him ;  
and didst set him over the works of Thine hands ;  
and didst place him in a Paradise of pleasure ;  
and didst not despise him, even when he despised  
Thy Law ;  
but didst open for him the door  
unto repentance and life ;  
giving him Thy great and precious promise  
concerning the Seed of the woman ;  
Who hast instructed our race,  
by that which may be known of God,  
by that which is written in the Law,  
by the rite of Sacrifices,  
by the oracles of the Prophets,  
by the melody of the Psalms,

by the wisdom of the Proverbs,  
by the experience of the Histories ;  
Who, when the fulness of time was come,  
didst send forth Thy Son,  
Who took the seed of Abraham,  
and made Himself of no reputation,  
putting on the form of a servant ;  
and being made of a woman,  
made under the Law,  
by the oblation of His Life accomplished its obedience,  
by the sacrifice of His Death removed its curse ;  
redeeming our race by His Passion,  
quickenning it by His Resurrection ;  
leaving nothing undone, that could be done,  
to make us partakers of the Divine Nature ;  
Who hath manifested in every place the savour  
of His knowledge,  
by the preaching of the Gospel ;  
bearing Himself witness  
with divers signs and wonders,  
by marvellous holiness of life,  
by mighty power even unto shedding of blood,  
by the incredible conversion of the world to the Faith,  
without assistance of authority,  
without intervention of persuasion ;

Who hast made us children of the Saints,  
and heirs of the same vocation ;  
Who hast granted to Thy Church,  
that she should be the Pillar and Ground of the Truth ;  
and that the gates of hell  
should not prevail against her ;  
Who hast granted unto our Church,  
that she should keep that which was  
committed unto her,  
and should teach us the way of peace ;  
Who hast confirmed the throne of Thy servant,  
our King ;  
Who makest peace in our borders,  
and fillest us with the flower of wheat ;  
Who hast made fast the bars of our gates,  
and hast blessed our children within us ;  
Who hast clothed our enemies with confusion ;  
Who givest us everlasting felicity,  
and makest us glad with the joy of Thy countenancee ;  
Who hast informed our princes,  
and taught our senators wisdom ;  
Who hast given us pastors according to Thine heart,  
that feed us with knowledge and understanding ;  
Who hast turned our swords into plough-shares,  
and our spears into pruning-hooks ;



Who hast caused that there should be no decay,  
no leading into captivity, and no complaining  
in our streets;

Who didst bring me forth into life,  
and didst bring me on to the Laver of Regeneration,  
and renewing of the Holy Ghost;  
and hast made known to me Thy ways;  
and hast winked at my sins, because  
I should amend<sup>a</sup>:

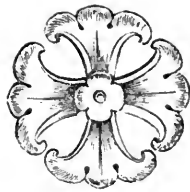
Who hast not shut me up in the hand of  
mine iniquity,  
waiting to shew mercy upon me;

Who hast not suffered my heart to be hardened;  
but hast left me compunction of soul,  
remembrance of my latter end,  
conscience of committed sins;

Who hast opened to me a gate of hope,  
while I confess and implore,  
through the power of Thy Mysteries and the Keys;

Who hast not cut off, like a weaver, my life,  
nor made an end of me from day even to night;  
nor taken me away in the midst of my days;  
but hast holden my soul in life,  
and hast not suffered my feet to slip.

<sup>a</sup> Wisdom xi. 23.





**An Act of Deprecation.**

LOOK down, O Lord our God,  
from Thy lofty dwelling place, and from the  
Throne of Thy Glory.

Thou, Who dwellest on high, and beholdest  
the humble,

look down upon us, and destroy us not ;  
yea ; rather deliver us from evil.

From all evil and misfortune,  
deliver us.

As of old time Thou didst deliver our fathers,  
deliver us.

By whatsoever is dear to Thee, or beloved by Thee,  
deliver us.

In all our straits,  
deliver us.

From the evils of the future state,  
from Thine anger,  
but yet more from Thy ceasing to be angry,

from everlasting damnation,  
from all the terrors of the life to come,  
from the wrathful countenance of the Judge,  
from being placed on the Left Hand,  
from the hearing of that dreadful and terrible voice,

DEPART FROM ME,

from being cast into outer darkness,  
from eternal chains under darkness,  
from the lake of fire and brimstone  
where the smoke of their torments goeth up  
for ever and ever,  
deliver us.

Spare us, O Lord. Have mercy upon us.  
Deliver us; and let us never be confounded.

From spiritual evils;

from blindness and hardness of heart,  
which lead to impenitence;  
from softness and from hardness of forehead,  
from a seared conscience,  
and ceasing from penitence after sin,  
from a reprobate mind,  
from contempt of Thy threatenings,  
from the sin unto death,  
from the sin against the Holy Ghost,  
have mercy upon us, and deliver us, O Lord!

That I be not parched among the tares and stubble,  
 nor grieve among those that are on the left hand,  
     nor withered by the tempest,  
 nor<sup>a</sup> lament in the fire that is never quenched,  
 nor be condemned to the flames  
 nor suffer shame in Gehenna,  
 nor waste away among the overflowings of Belial,  
 nor weep in the chains of darkness,  
 nor gnash the teeth in the banishment of the re-  
     probate ;  
 being miserable, thrice miserable,  
 with the fiends in darkness, downward  
 in the abyss, which even Satan himself dreadeth  
 and abhorreth.

[On the one hand]

is the vision of God :

[On the other]

the hiding of His face.

It is hard to be separated from the Saints ;  
 harder to be severed from God.

It is a thing full of shame to be bound and cast out :  
 full of woe to be cast into the fire ;

\* The conciseness of Bishop Andrewes's language in both this and the antithetical petition below, renders it difficult to bring out his meaning without having recourse to paraphrase. It appears also that some of the words have been misplaced : *e. g.* in the clauses, *palcas*, *zizania*, *dolere* : *a sinistris*, *arescere*, the verbs should be transposed.

full of sadness to call and not to be heard ;  
full of bitterness to ask unpitied

for a drop of water, and not to gain it.

Deliver me from all evil and misfortune,  
from men of corrupt minds,

from Ashur, *Hos.* xi. 5.

from Jeroboam, 1 *Kings* xii. 26.

from Rehoboam, 1 *Kings* xii. 13.

from the valley of Achor, *Josh.* vii. 25, 26.

from the evil spirit of the men of Shechem,  
*Judg.* ix. 23.

from every stumbling-block, grief, infamy,  
from a deceitful tongue,

from perverse lips,

from snares,

from all enemies, visible, invisible,  
corporeal, spiritual,

from vices and sins,

from lusts and temptations,

from the attacks of demons,

from the spirit of fornication,

from the desire of vain glory,

from all uncleanness of soul and body,

from anger and ill-will,

from polluted thoughts,

from blindness of heart.

O Thou, Who didst once say to Thy destroying  
Angel,

It is enough ;

hold now Thine hand.

[Hear me] in my prayers and vows,  
my straits and perils,

my infirmities and necessities,

my temptations and tribulations ;

repel the concupiscence of gluttony,

give the virtue of abstinence ;

chase the spirit of fornication,

give the love of chastity ;

extinguish the covetousness of the world,

give poverty of spirit ;

restrain headstrong passion,

kindle in me the spirit of gentleness ;

remove the sorrow of this world,

increase spiritual joy ;

repel boastfulness of mind,

bestow compunction of heart.

Give strength of Faith,

security of Hope,

the preservative of Salvation.

Give contempt of the world.

[Give me a place among those that]  
shall enter into joy,  
into the joy that is full,  
into the joy that no man taketh away ;  
    [That I may have a portion]  
        on the Right Hand,  
in tranquillity,  
in a place of verdure, of dew,  
in Paradise,  
in a land of refreshment,  
in Abraham's bosom,  
in the Tabernacles of the Saints ;  
that being on the Right Hand of God,  
I may be made happy in His Rest,  
rejoice in His Honour,  
keep holy day in His Eternity,  
be glorified by Him That is thrice Holy,  
be blessed among His Angels  
enjoy pleasure in His Light,  
[amidst the] Psalms that are above,  
[and] the Songs of Heaven.

Give me the girdle, the helmet, the breast-plate,  
    the shield, the sandals, the sword,  
        above all things prayer.

Grant unto me the power and opportunity



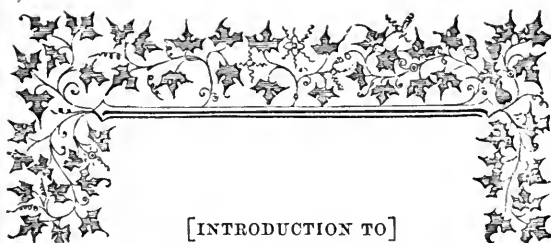
of well doing,  
that before the day of my decease I may have  
wrought at least somewhat,  
whose good fruit may remain ;  
that I may appear with righteousness,  
and be satisfied with glory.

O Thou That didst add fifteen years  
to the life of Hezekiah,  
grant to me such a space of life,  
at least a sufficient space,  
wherein I may be able to bewail my sins ;  
And, with Thy other blessings, send  
Best gift of all) a holy end ;  
a good and holy end of life,  
a glorious and joyful Resurrection.

Bless our increase  
from the fruits of the earth and its fulness ;  
make peace in our borders ;  
fill us with the flour of wheat ;  
satisfy our poor with bread ;  
make fast the bars of our gates ;  
bless our children amidst us ;  
clothe our enemies with confusion ;  
grant us seasonableness of weather ;  
bestow on us the fruits of the earth ;

repel carnal desires ;  
restore health to the weak,  
to the fallen grant renovation ;  
to voyagers and travellers  
[grant] a prosperous journey and a port of safety ;  
to the afflicted joy ;  
to the oppressed ease ;  
to the captives liberty ;  
health of mind,  
soundness of body.





[INTRODUCTION TO]  
The Evening Sacrifice.

LET me be mindful of Thy Name,  
O Lord, in the night,  
And keep Thy law.

Let our evening prayer ascend to Thee,  
and Thy Mercy descend to us ;  
Thou That givest songs in the night ;  
That makest the outgoings of the morning  
and evening to praise Thee ;  
That givest to Thy beloved the sleep of health.

AN HOROLOGY<sup>a</sup>.

O Thou, That hast put in Thine Own Power  
the Times and the Seasons,  
give us grace that we may pray to Thee  
in a convenient and opportune season ;

<sup>a</sup> This portion of the Private Devotions has been reprinted with additions, by Mr. Burns, and will be found very useful in that form.

and deliver us.

Thou, That for us men and for our salvation,  
wast born in the depth of night,  
grant us to be renewed daily by the Holy Ghost,  
until Christ Himself be formed in us,  
to a perfect man ;  
and deliver us.

Thou, That very early in the morning,  
at the rising of the sun,  
didst rise again from the dead,  
raise us also daily to newness of life,  
suggesting to us, for Thou knowest them,  
methods of penitence ;  
and deliver us.

Thou, That at the third hour didst send down  
Thy Holy Ghost  
on the Apostles,  
take not that same Holy Spirit from us,  
but renew Him every day in our hearts ;  
and deliver us.

Thou, That at the sixth hour of the sixth day  
didst nail together with Thyself upon the Cross  
the sins of the world,  
blot out the handwriting of our sins  
that is against us,

and, taking it away, deliver us.

Thou, That at the sixth hour didst let down  
a great sheet from Heaven to earth,  
the symbol of Thy Church,  
receive into it us sinners of the Gentiles,  
and with it receive us into Heaven ;  
and deliver us.

Thou, That at the ninth hour for us sinners  
and for our sins,  
didst taste of death,  
mortify our members which are upon earth,  
and whatsoever is contrary to Thy Will ;  
and deliver us.

Thou, That didst will the ninth hour to be  
the hour of prayer,  
hear us while we pray at the hour of prayer,  
and grant unto us that which we pray for and desire ;  
and deliver us.

Thou, That at eventide wast pleased to be taken down  
from the Cross,  
and laid in the grave,  
take away from us, and bury in Thy Sepulchre,  
our sins,  
covering whatever evil we have committed  
with good works ;

and deliver us.

Thou, That late in the night, by breathing  
on Thine Apostles,  
didst bestow on them the power  
of the remission and retention of sins,  
give unto us to experience that power  
for their remission, O Lord, not for their retention ;  
and deliver us.

Thou, That at midnight didst raise David Thy Prophet,  
and Paul Thine Apostle, that they should praise Thee,  
give us also songs in the night,  
and to be mindful of Thee upon our beds ;  
and deliver us.

Thou, That with Thine own mouth hast declared,  
at midnight the Bridegroom shall come,  
grant that the cry may ever sound in our ears,  
Behold ! the Bridegroom cometh  
that we may never be unprepared to go forth  
and meet Him ;  
and deliver us.

Thou, That by the crowing of the cock didst  
admonish Thine Apostle,  
and didst cause him to return to repentance,  
grant that we, at the same warning, may follow his  
example.

may go forth and weep bitterly,  
for the things in which we have sinned against Thee;  
and deliver us.

Thou That at the seventh hour didst command the  
fever to leave the nobleman's son,  
if there be any fever in our hearts,  
if any sickness, remove it from us also,  
and deliver us.

Thou, That at the tenth hour didst grant unto  
Thine Apostle  
to discover Thy Son,  
and to cry out with great gladness, We have found  
the Messiah,  
grant unto us also, in like manner, to find the same  
Messiah,  
and having found Him, to rejoice in like manner;  
and deliver us.

Thou, That didst, even at the eleventh hour of the day,  
of Thy goodness send into Thy vineyard  
those that had stood all the day idle,  
promising them a reward,  
give us the like grace,  
and though it be late, even as it were  
about the eleventh hour,  
favourably receive us who return unto Thee;

and deliver us.

Thou, That at the sacred hour of the Supper,  
 wert pleased to institute  
 the Mysteries of Thy Body and Blood,  
 render us mindful and partakers of the same,  
 yet never to condemnation, but to the remission of sin.  
 and to the acquiring the promises  
 of the New Testament ;  
 and deliver us.

Thou, That hast foretold Thy coming to Judgment  
 in a day when we think not, and in an hour  
 when we are not aware,  
 grant that every day and every hour  
 we may be prepared, and waiting Thy Advent ;  
 and deliver us.

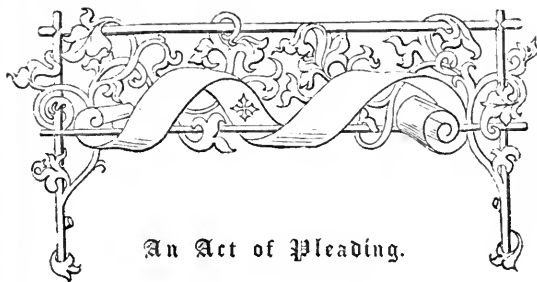
Thou, That sendest forth the light, and  
 createst the morning,  
 and makest Thy sun to rise upon the evil  
 and the good,  
 illuminate the blindness of our minds by the  
 knowledge of truth,  
 lift Thou up the light of Thy Countenance upon us,  
 that in Thy light we may see light,  
 and at length in the light of Grace the light of Glory.  
 Thou, That givest food to all flesh.



That feedest the young ravens when they call  
upon Thee,  
And hast led us from our youth up until now,  
fill our hearts with food and gladness,  
and stablish our souls by Thy grace.  
Thou, That hast made the evening the end  
of the day,  
so that Thou mightest bring the evening of life  
to our minds,  
grant us always to reflect  
that our life passeth away like a day :  
to remember the days of darkness,  
that they are many :  
that the night cometh  
wherein no man can work ;  
by good works to prevent the darkness,  
lest we be cast out into outer darkness ;  
and continually to cry unto Thee,  
Tarry with us, O Lord,  
for it draweth towards evening, and the day of our life  
is now far spent.  
The work of the Creator is Justice ;  
of the Redeemer, Pity ;  
of the Holy Ghost, holy inspiration :  
[Who is] the other Comforter ;

the Uction ;  
the Seal ;  
the Earnest.





An Act of Pleading.

[I.] AS RESPECTS GOD.

[1.] FROM THE NATURE OF GOD.

Because the Lord is gracious and merciful,  
long-suffering and of great goodness ;  
He will not always be chiding,  
neither keepeth He His anger for ever ;  
He hath not dealt with us after our sins,  
neither rewarded us according to our wickednesses ;  
for as the heaven is high above the earth,  
so great is His mercy towards them that fear Him ;  
as far as the east is from the west,  
so far hath He removed our sins from us ;  
like as a father pitieth his children,  
even so is the Lord merciful unto them that fear Him ;  
because He is long-suffering, and pitiful,  
and of great mercy to all that call upon Him ;  
the Lord is loving unto every man,  
and His mercies are over all His works ;

He delighteth in mercy ;  
 He is the Father of mercies ;  
 He is Mercy ;

because His nature is to shew mercy ;  
 and punishment is His strange and unaccustomed act.

[2.] THE NAME OF GOD.

Let the power of my Lord be great, according as  
 Thou hast spoken, saying, The Lord is long-  
 suffering and of great mercy, forgiving iniquity  
 and transgression.

[3.] THE NAME OF FATHER.

I ascend unto my Father, and your Father.  
 The Father of the Prodigal Son.  
 And what wilt Thou do with Thy great name ?

[4.] THE NAME OF CHRIST.

The Typical Lamb. Behold! the Lamb of God!  
 The Redeemer. I know that my Redeemer liveth.  
 The Saviour. We know that this is indeed the  
 Saviour.

The Mediator. There is one Mediator between  
 God and man.

The Advocate. We have an Advocate with the  
 Father.

The Intercessor. [He ever liveth to make intercession.]

The High Priest. [We have a great High Priest.]

[5.] THE NAME OF THE HOLY GHOST.

The Typical Dove. He saw the Spirit of God descending like a dove.

The Uncction, or Anointing. The same Anointing teacheth you of all things.

The Comforter. If I go not away, the Comforter will not come.

[6.] THE PROMISES OF GOD.

Remember Thy word unto Thy servant,  
 wherein Thou hast caused me to put my trust;  
 which God, That cannot lie, promised,  
 and confirmed by an oath;  
 which our unbelief shall not make of none effect;  
 if we believe not, yet He abideth faithful;  
 He cannot deny Himself.

[7.] THE PRACTICE OF GOD.

Our fathers trusted in Thee; they trusted in Thee,  
 and Thou didst deliver them.

Call to remembrance, O Lord, Thy tender mercies,  
 and Thy loving-kindnesses, which hath been ever of  
 old.

Lord, where are Thy old loving-kindnesses ?

Look at the generations of old, and see ;  
 did any ever trust in the Lord, and was confounded ?  
 did any abide in His fear, and was forsaken ?

[II.] AS RESPECTS OURSELVES, RELATIVELY TO GOD.

[1.] AS THE WORK AND CREATION OF HIS HANDS.

Despise not Thou the work of Thine own hands.

We are the clay, and Thou the Potter ;  
 and we are all the works of Thine hands.

Thou hatest nothing that Thou hast made. *Wisd.* ii. 24.

[2.] AS THE IMAGE OF HIS COUNTENANCE ;

and so not to be destroyed.

Let us make man in Our Image, after Our Likeness.

Who is renewed in knowledge, after the Image  
 of Him That created him.

[3.] AS THE PRICE OF HIS BLOOD ;

and so not to be despised.

Ye are bought with a price,  
 With the precious Blood of a Lamb  
 without blemish, and without spot.

[4.] AS CALLED BY HIS NAME.

Despise not the express image of Thyself.

We are called by Thy Name.

Thy people are called by Thy Name.

A chosen vessel to bear Thy Name.

[5.] AS MEMBERS OF THE BODY OF CHRIST ;

and so not to be cut off.

Ye are the Body of Christ, and members in particular.

Know ye not, that your bodies are the members  
of Christ ?

Know ye not, that your body is the Temple  
of the Holy Ghost Which is in you ?

[6.] AS HAVING A TITLE IN CHRIST.

I am Thine ; save me.

Behold, O Lord, I am Thy servant ;

I am Thy servant, and the son of Thine handmaid ;

An unprofitable servant, yet a servant ;

A lost son, yet a son ;

We are all Thy people.

Carest Thou not that we perish ? Yea, Thou carest.

III. AS RESPECTS OURSELVES, RELATIVELY TO OUR  
NATURE.

1. OUR WEAKNESS.

Have mercy upon me, O Lord, for I am weak.

Remember what my substance is.

He remembered that they were but flesh ;  
a wind that passeth away, and cometh not again.

For He knoweth our frame.

He remembereth that we are dust.

The days of man are but as grass ;

for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone ;  
and the place thereof shall know it no more.

2. THE MISERY OF OUR CONDITION.

We are come to great misery.

He looked upon them when they were in trouble ;  
and heard their prayer.

IV. AS RESPECTS OURSELVES, RELATIVELY TO OUR  
DUE OBEDIENCE.

1. BECAUSE WE REPENT.

A broken and a contrite heart, O God, Thou wilt  
not despise.

For I will confess my wickedness ;  
and be sorry for my sin.



## 2. BECAUSE WE PRAY.

For I will call daily upon Thee.

How long wilt Thou be angry with Thy people  
that prayeth ?

I forgave thee all that debt, because thou desiredst Me.

## 3. BECAUSE WE FORGIVE.

Forgive, and ye shall be forgiven.

When ye come to pray, forgive,  
if ye have aught against any one,  
that your Father Which is in Heaven may also  
forgive you.

But if ye forgive not men their trespasses,  
neither will your Father forgive your trespasses.

## 4. BECAUSE WE PURPOSE FOR THE FUTURE.

My soul breaketh out for the very fervent desire  
that it hath alway unto Thy judgments.  
My hands also will I lift up unto Thy Commandments  
which I have loved.

I have sworn, and am stedfastly purposed  
to keep Thy righteous judgments.  
Thy servants, who desire to fear Thy Name.  
That servant, which prepared not himself,  
neither did according to his Lord's will,  
shall be beaten with many stripes.

V. AS RESPECTS THE EVIL WHICH WOULD ARISE  
FROM OUR DESTRUCTION.

1. IT WILL BRING NO ADVANTAGE.

What profit is there in my blood,  
when I go down to the pit?  
Shall the dust praise Thee?  
or shall it declare Thy truth?

For in death no man remembereth Thee;  
and who will give Thee thanks in the pit?  
Dost Thou shew wonders among the dead?  
or shall the dead rise up again, and praise Thee?  
Shall Thy loving-kindness be shewed in the grave,  
and Thy faithfulness in destruction?  
Shall Thy wondrous works be known in the dark,  
and Thy righteousness in the land where all  
things are forgotten?

For the grave cannot praise Thee; death cannot  
celebrate Thee;  
they that go down into the pit cannot hope for  
Thy truth.

The living, the living, he shall praise Thee.

[2. OUR CREATION WILL HAVE BEEN] IN VAIN.

Hast Thou made all men for nought?  
Enter not into judgment with Thy servant;

for in Thy sight shall no man living be justified.  
If Thou, Lord, wilt be extreme to mark what is  
done amiss,

O Lord, who may abide it ?

If He will contend with him,  
he cannot answer Him one of a thousand.

3. THE ENEMIES OF GOD WILL TRIUMPH.

Give not Thine Heritage to reproach,  
that the heathen should bear rule over it ;  
wherefore should they say among the people,  
Where is their God ?

Remember this, O Lord, how the enemy hath rebuked,  
and how the foolish people have blasphemed  
Thy Name.

The presumption of them that hate Thee  
increaseth ever more and more.

Wherefore should the Egyptians speak and say,  
For mischief did He bring them out,  
to slay them in the mountains, and to consume them  
from the face of the earth ?

The Canaanites shall say,  
He was not able to bring them into the land which  
He sware ;  
therefore He slew them in the wilderness.

VI. AS RESPECTS THE GOOD WHICH WILL ARISE FROM  
OUR SALVATION.

1. THE GLORY OF GOD'S NAME.

Deliver us, O Lord, for the glory of Thy Name:  
so we that are Thy people, and the sheep of Thy  
pasture,  
shall give Thee thanks for ever:  
and will always be shewing forth Thy praise  
from generation to generation.

2. THE CONVERSION OF OTHERS.

Then shall I teach Thy ways unto the wicked;  
and sinners shall be converted unto Thee.

3. EXAMPLE.

For this cause I obtained mercy,  
that in me first Jesus Christ might shew forth  
all long-suffering,  
for a pattern to them which should hereafter believe  
in Him  
to life everlasting.

4. THE SAKE OF GOD HIMSELF.

I, even I, am He That blotteth out thy transgressions  
for Mine own sake.

O Lord, hearken and do ;  
defer not for Thine own sake.

[For His sake] Whom God hath set forth to be  
a propitiation.

Look upon the face of Thine Anointed.  
Turn not away the presence of Thine Anointed.

5. THE DESCENT OF THE SAVIOUR.

Have mercy on me, O Lord, Thou Son of David ;  
David said unto Shimei, Thou shalt not die ;  
and the king sware unto him.

6. THE OFFICE OF THE SAVIOUR.

The Spirit of the Lord God is upon Me, because He  
hath anointed Me ;  
He hath sent Me to preach the Gospel unto the poor,  
to bind up the broken-hearted.

I came to call sinners.

God sent His Son, that the world through Him  
should be saved.







## An Act of Thanksgibing.

### 1. THE EXCELLENCE OF GOD'S MAJESTY.

Glorify Thou Me, O Father, with Thine own self,  
with the glory which I had with Thee before  
the world was.

Melchisedeck was Priest of the Most High God.

### 2. HIS EXALTEDNESS.

He That is higher than the highest regardeth.

*Eccles. v. 8.*

### 3. HIS ETERNITY.

The Lord, the everlasting God. *Gen. xxi. 33.*

### 4. HIS OMNIPRESENCE.

Do I not fill Heaven and earth, saith the Lord ?

### 5. HIS OMNISCIENCE.

Whither shall I go then from Thy Spirit ?  
or whither shall I go then from Thy Presence ?

If I climb up into Heaven, Thou art there ;  
if I go down into hell, Thou art there also.

Thou knowest all things.

For Thou only knowest the hearts of the children  
of men.

6. HIS OMNIPOTENCE.

With God nothing shall be impossible.

I am the Almighty God.

7. THE HEIGHT OF HIS WISDOM.

O the depth of the riches of the wisdom and  
knowledge of God ;

how unsearchable are His judgments !  
and His ways past finding out !

8. HIS UNSHAKEN TRUTH.

The truth of the Lord endureth for ever,  
Heaven and earth shall pass away,

but My words shall not pass away.

9. HIS EXQUISITE JUSTICE.

His Justice endureth for ever.

10. THE FOUNTAIN, OCEAN, ABYSS OF HIS MERCY.

Deep calleth unto deep.



11. HE IS MERCIFUL IN PASSING BY AND  
OVERLOOKING SIN.

I beseech you by the meekness and gentleness  
of Christ.

I will not destroy it for ten's sake.

He passeth by transgressions.

The times of ignorance God winked at.

12. HE IS PATIENT, LONG-SUFFERING.

Or despisest thou the riches of His forbearance,  
and long-suffering ?

13. PITIFUL.

But He was so merciful, that He forgave  
their misdeeds,  
and destroyed them not.

14. HE PUNISHETH UNWILLINGLY.

O Ephraim, what shall I do unto thee ?

O Judah, what shall I do unto thee ?

Yet many years didst Thou forbear them ;  
for Thy great mercies' sake

Thou didst not utterly consume them,  
nor forsake them.

He hath not dealt with us after our sins,

neither rewardeth us according to our iniquities.  
She hath received of the Lord's hand double for all  
her sins.

Like as a father pitieth his own children,  
even so is the Lord merciful unto them that fear Him.

15. COMPASSIONATE.

He repenteth Him of the evil.

16. HIS ANGER IS SOON QUENCHED.

He will not alway be chiding ;  
neither keepeth He His anger for ever.

17. HE IS READY TO PARDON.

I forgave thee all that debt, because thou  
desiredst Me.

18. READY TO BE RECONCILED.

Reconciling the world unto Himself,  
not imputing their trespasses unto them.

19. READY TO BE PROPITIATED.

Bring forth the best robe, and put it on him ;  
and put a ring on his hand, and shoes on his feet: etc.  
He is good and kind to the unthankful and to the evil.

## 20. MUNIFICENT.

Giving the reward of a day for the toil of an hour.

To-day shalt thou be with Me in Paradise.

Giving sight to the blind,	loosing the bound,
clothing the naked,	raising the fallen,
upholding the falling,	healing the sick,
gathering the dispersed,	feeding the living,
sustaining the faint,	quickenning the dead,
casting down the proud,	setting up the humble,
redeeming the captives,	helping in time of need.

Who is like unto Thee, O Lord, among the Gods?  
glorious in holiness, fearful in praises, doing wonders?

[Let us praise God for]

Angels, the guardians of men;

Archangels, announcing, by their illumination,  
mightier events;

the voice of the Archangel:

Virtues, that do wonders;

Virtues being made subject unto Him.

Powers, that ward off the attacks of fiends, at His  
command:

Principalities, perfect in government ;  
 Dominations, that bestow gifts in plenteousness  
 Thrones, that judge at the tribunal ;  
     whether they be thrones, or dominions,  
     or principalities, or powers,  
     all things were created by Him and for Him.

Cherubim, glittering with knowledge ;  
     He placed Cherubim before paradise ;  
 Seraphim, ardent with love ;  
     above it stood the Seraphim : each one had six  
     wings.

The morning stars,  
 rulers of the world,  
 lovers of men,  
 chief ministers of the Divine Will ;  
     [we laud God for the] perseverance of Angels ;  
     [we pray that we] going from strength to  
     strength,  
     may be associated with their choirs.

[We praise Him for]  
 The Patriarchs and their faith,  
 The Prophets and their hope,  
 The Apostles and their labours,  
 The Evangelists [and their truth],

The Martyrs and their blood,  
The Confessors and their zeal,  
The Doctors and their study,  
The Asceticks and their tears,  
The Virgins, flowers of purity,  
    celestial gems,  
    brides of the Immaculate Lamb ;

The Innocents and their beauty,  
    flowers of the Church,  
    mirrors of virtue.  
    tabernacles of the Holy Ghost.

For those, whose faith was strong, and whose life  
    approved ;  
    in whose heart was charity,  
    in whose mouth verity,  
    in whose life piety.

[We praise Him] for  
    light,  
    the waters and the Heaven,  
    the earth and the plants,  
    the luminaries,  
    the fishes and the fowls,  
    the wild and tame beasts,  
    the Rest of the Sabbath.

For the formation of man,  
after counsel held,  
with His Own hands,  
with the breath of life,  
in the Image [of God,]  
for the dominion over the creatures,  
the care of Angels,  
the location in paradise,  
that he was not forsaken, when he had sinned.

For the Promise of the Seed of the woman,  
that which may be known of God,  
the works of the Law written in the heart,  
the oracles of the Prophets,  
the music of the Psalms,  
the wisdom of the Proverbs,  
the experience of the Histories.

For our birth,  
bringing up,  
preservation,  
direction,  
instruction,  
civilized state,  
religion.

For Redemption,  
the Great Mystery of godliness,  
His being made of no reputation,  
His humiliation,  
taking the seed of Abraham,  
union to it,  
oblation of life,  
sacrifice of death.

For all the good that He did therein,  
all the evil He suffered,  
in His passage from the cradle to the Cross.

For the whole design of Grace,  
the Holy Incarnation,  
the poverty of His nativity,  
His lying in the manger,  
His Circumcision, subjecting Him to the law,  
the first-fruits of His Blood,  
the precious name, JESUS,  
His Epiphany to sinners of the Gentiles,  
His Presentation in the Temple,  
His Flight into Egypt,  
His desire of hearing,  
His eagerness to enquire,  
His humility in obeying His parents.

For His Holy Baptism,  
 the appearance therein of the Trinity,  
 His Fasting,  
 His Temptation,  
 His want, in that He had not where to lay His head,  
 the hunger and thirst that He endured,  
 the cold and heat,  
 the weariness, while He went about doing good,  
 His watchings,  
 His continuance all night, } in prayer.

For His meek conversation,  
 Who endured such contradiction of sinners ;  
 when He was hurried to the precipice  
 for a good word ;  
 when about to be stoned  
 for a good work.

[We bless Thee, O Saviour,]

Who didst endure to be insulted of men,  
 to be called a Samaritan, a glutton,  
 a demoniac, a deceiver,  
 and wast content that Barabbas should be pre-  
 ferred to Thee ;  
 for Thy sermons, homilies,  
 conversations, discourses,  
 intercessions, prayers,



examples,  
signs,  
mysteries,  
and for the power of the Keys ;  
for the blessings conveyed by all the grace and  
loving-kindness of Thy miracles ;  
for the parables of  
the Two Debtors,  
the Good Samaritan,  
the Publican and the Pharisee,  
the Servant that owed ten thousand talents,  
the Good Shepherd,  
the Prodigal Son,  
the Called at the Eleventh Hour.

For Thy Sayings ;

For God sent not His Son into the world to  
condemn the world ; but that the world  
through Him might be saved.

I came not to judge the world, but to save the  
world.

I came not to call the righteous, but sinners  
to repentance.

The Son of Man is not come to destroy men's  
lives, but to save them.

The Son of Man is come to seek and to save  
that which was lost ;  
And to give His Life a ransom for many.  
Come unto Me, all ye that labour and are  
heavy laden,  
and I will give you rest.

Him that cometh unto Me I will in no wise  
cast out.

Father, forgive them; for they know not what  
they do.

To-day shalt thou be with me in Paradise.  
I will give unto this last, even as unto thee.

For the instances of Thy Mercy ;  
The Syrophenician or Canaanitish woman ;  
the woman of Samaria ;  
the woman with an issue of blood ;  
the woman taken in adultery ;  
S. Mary Magdalene ;  
Zacchæus ;  
the thief ;  
S. Peter ;  
S. Thomas ;  
S. Paul ;  
Nicodemus.

**THIS MAN RECEIVETH SINNERS.**

[For Thy long-suffering when]  
they contradicted Thee ;  
drew Thee to the brow of the hill ;  
twice would have stoned Thee ;  
and that for a good work ;  
blasphemed Thee ;  
preferred Barabbas unto Thee ;  
gave Thee up unto the Gentiles to crucify Thee.  
For the death of CHRIST ;  
His obedience unto the death of the Cross.  
His straitening [till it was accomplished.]

For all that He suffered,  
in Gethsemane,  
in Gabbatha,  
in Calvary.

For the pain,  
the shame,  
the curse, of the Cross.

That He deigned to be betrayed,  
and that by His own disciple ;  
that He deigned to be sold,  
and that for thirty pieces of silver ;  
to be troubled in His mind,

to be weary,  
to fear,  
to be exceeding sorrowful, even unto death,  
to be in an agony,  
with strong crying,  
and tears,  
to sweat great drops of blood,  
even to the bedewing of the ground :  
Gethsemane,  
that His Disciples should slumber,  
one of them betray Him with a kiss,  
the rest should be offended because of Him,  
and flee ;  
to be left alone,  
and denied by Peter,  
and that with an oath,  
and a curse ;  
to be subjected to the powers of darkness,  
to be laid hands on,  
taken as a thief,  
bound,  
carried away,  
hurried to Annas,  
Caiaphas,  
Pilate,

Herod,  
Pilate the second time,  
the Prætorium,  
Gabbatha,  
the Cross.

Thou That wast silent before the judge,  
    restrain my tongue ;  
Thou That didst deign to be bound,  
    restrain my hands.

[We praise Thee]

    in that Thou wast struck with the palm of the  
        hand before Annas,  
accused before Caiaphas,  
attacked by false witnesses,  
condemned for blasphemy,  
derided manifold,  
mocked by the servants,  
buffeted,  
struck with the palm of the hand,  
wast blinded,  
stricken,  
spit upon,  
reviled,  
blasphemed :  
Thy Head was crowned with thorns,

and struck with the reed,  
Thine Eyes dim with tears,  
Thine Ears filled with reviling,  
Thy Mouth given to drink of gall and vinegar,  
Thy Face marred with spitting,  
Thy Back ploughed with the scourge,  
Thy Neck bent down with the cross,  
Thy Hands extended,  
The Knees bent as in prayer,  
Thy Feet pierced with nails,  
Thy Heart oppressed with grief,  
Thy Side pierced with the lance ;  
Thy Blood flowing in all sides plenteously  
    around Thee ;  
Thy Soul in bitterness,  
    and Thy cry of agony,  
    Eli, Eli !

[We praise Him that  
He deigned] to be accused before Pilate of  
    sedition,  
    to be denied by His Own,  
    rejected for Barabbas.

[He deigned] to be sent bound to Herod,  
    to be clothed with a white robe,  
    to be mocked.

[He deigned] to be sent back to Pilate,  
to be clamoured against for death,  
to be condemned to a shameful death,  
to be given up to the will of the soldiers,  
to be arrayed in purple,  
to be crowned with thorns,  
to be mocked with a reed for a sceptre,  
to be bowed the knee to,  
to be called King in derision,  
to be spit upon,  
to be smitten on the Head with the reed,  
to be stripped of the purple.

[He deigned] to be bound to a column in the  
judgment-hall,  
to be beaten with rods,  
to be scourged,  
to be baptized with a baptism of blood,  
to suffer bruises and wounds,  
to be demanded with clamour for crucifixion,  
to be exhibited as a spectacle of woe,

**BEHOLD THE MAN!**

to be cried out against the more vehemently,  
to be condemned to the Cross.

[He deigned] to be laden with the Cross,  
led to the place of punishment,

to sink under the Cross,  
to have myrrh given Him to drink,  
to endure the shame of being stripped,  
the agony of being extended on the Cross,  
to be pierced with nails,  
to have Hands and Feet riven,  
to be crucified between two thieves,  
to be reckoned among the transgressors,  
to be reviled by the passers by,  
to be blasphemed by the very thieves, on Golgotha.

[He deigned] to be forsaken of God,  
to be mocked in His cry to God,  
to thirst,  
to have vinegar given Him to drink,  
to bow the Head,  
give up the Ghost,  
that His side should be pierced with the spear,  
to be blasphemed after death,  
to be called a deceiver,  
to suffer unknown sufferings.

By Thy woes, which I unworthy here commemorate,

preserve my soul from the woes of hell!



## The Seven Last Words.

1. FATHER, FORGIVE THEM; FOR THEY KNOW  
NOT WHAT THEY DO.
2. WOMAN, BEHOLD THY SON!
3. TO-DAY SHALT THOU BE WITH ME IN  
PARADISE.
4. ELI, ELI.
5. I THIRST.
6. IT IS FINISHED.
7. FATHER, INTO THY HANDS I COMMEND  
MY SPIRIT.

Thou, Who didst deign  
that Thy glorious Head should be wounded,  
forgive thereby whatever, by the senses  
of my head, I have sinned.

That Thy holy Hands should be pierced,  
forgive thereby, whatever I have done amiss  
by unlawful touch,  
or illicit operation.

That Thy precious Side should be opened,  
forgive thereby whatever I have offended  
by lawless thoughts,  
in the ardour of passion.

That Thy blessed Feet should be riven,  
forgive thereby whatever I have done  
by the means of feet swift to evil.

That Thy whole Body should be distended,  
forgive thereby whatever iniquity I have committed  
by the intervention of all my members.

And I, too, O Lord, am wounded in soul ;  
behold the multitude,  
the length, the breadth, the depth,  
of my wounds ;  
and by Thine, heal mine.

Thy Precious Death,  
Thy riven Side,  
the streams of Water and Blood,  
the begging of Thy Body,  
Thy taking down from the Cross,  
Thy Burial in the garden of another,  
Thy three days' sepulture :  
By all these things I remind and beseech  
Thee ;

I pray Thee that Thou wouldest deign to lay all  
these things before Thy Father,

pleading them for my sake ;  
all the sufferings which Thou barest ;  
the Love above all by which Thou barest.

[We praise Him for]

His Transfiguration ;

His triumph over Principalities, and leading them  
captive,

and over the powers of Darkness in Himself ;

His mighty Resurrection ;

His appearance to S. Mary Magdalene,

to the women,

to S. Peter,

to the two that went to Emmaus,

to the Ten without S. Thomas,

to the Eleven,

at the sea of Tiberias,

to S. James,

to the Five Hundred,

in Bethany.

His Glorious Ascension,

Session at the Right Hand,

distribution of gifts,

continual pleading for us,

return to Judgment.

For the Holy Ghost,  
Come, Holy Ghost, our souls inspire,  
And lighten with celestial fire ;  
Thou the Anointing Spirit art,  
Who dost Thy sevenfold gifts impart.  
In the Old Testament,  
Thy moving upon the face of the waters,  
Thy emission into all things living,  
Thy Inspiration of man,  
of Bezaleel,  
of the Seventy Elders,  
Thy descent upon the Prophets.  
Thy visible Advent ;  
As a shadow ;  
The coming upon and overshadowing  
at the Incarnation of Christ.  
As a Dove ;  
Thy coming in the shape of a dove upon Christ  
in Baptism.  
As fiery tongues ;  
after the Ascension :  
Thy Invisible Advent ;  
on the Apostles gathered together in prayer,  
on Cornelius,  
on the twelve Ephesians.

Thy often visitations thenceforth ;  
 In calling ;  
 calling away from sin ;  
 calling out of the world,  
     recalling from backsliding ;  
 In our calling on Thee ;  
 in<sup>a</sup> Thy pleading for us ;  
 Thy distribution of Graces, Ministrations, Opera-  
     tions.

The Graces of the Spirit ; Works, Fruits.  
 The compunction caused by Thy reproof,  
 the Unction of Thy Teaching,  
 and calling to Memory,  
 Thy shedding forth of Love,  
 Thy helping our infirmities, in praying,  
 Thy witnessing our Adoption,  
 Thy Sealing in Thy mysteries,  
 the Earnest of our Inheritance.

Thy visiting us,—to visit the heart,  
 dwelling in us,  
 purifying us,  
 shining on us,—illumination,  
 strengthening us,

<sup>a</sup> *Vocatio, invocatio, advocatio*. The antithesis cannot well be preserved in English.

adorning us,  
leading us to perfection ;  
The Guide unto Truth,  
the suppliance of strength.





## An Act of Pleading.

THE Triumph of Mercy,

Thy Name's Sake,

the glory of Thy Name,

the truth of Thy Promise,

intervention of Thine Oath,

comfort of Love,

bowels of mercies.

Thy Mercy which is manifold,

great, (*Psal.* li. 1.)

ancient, (*Psal.* xxv. 6.)

plenteous, (*Psal.* cxxx. 7.)

everlasting, (*Psal.* cxxxvi.)

exceeding, (*Eph.* ii. 4.)

marvellous, (*Psal.* cxvii. 8.)

the riches of Thy Mercy, (*Eph.* i. 7.)

its abundance, (*Eph.* i. 8.)

its excess, (1 *Tim.* i. 14.)

its superabundance, (*Rom.* v. 20.)





hating nothing that it hath made,  
neglecting neither the young ravens,  
(*S. Matt.* vi. 26.)

nor the sparrow,  
willing that all should be saved, 1 *Tim.* ii. 4.)  
willing not that any should perish,  
(2 *S. Pet.* iii. 9.)

bringing back the lost sheep on the shoulder,  
(*S. Luke* xv. 5.)

sweeping the house for the lost drachma,  
(*S. Luke* xv. 6.)

forgiving the ten thousand talents,  
(*S. Matt.* xviii. 27.)

binding up the wounds of the half dead,  
(*S. Luke* x. 34.)

joyfully meeting the Prodigal Son,  
(*S. Luke* xv. 20.)

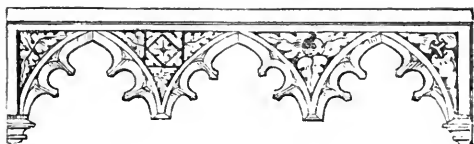
that freed the fugitive Jonah,  
received the denying Peter,  
did not reject the incredulous Thomas,  
converted the blaspheming Saul,  
liberated the woman taken in adultery,  
received Mary Magdalene,  
opened Paradise to the thief,  
standeth at the door and knocketh,

the Lord Himself entreating His own servants,  
(2 *Cor.* v. 20.)

whose place is the Throne of Grace,  
the Mercy-seat,  
whose time is the Day of Salvation.

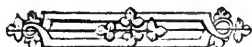
I have deferred repentance,  
and Thou hast prolonged patience by Mercy,  
O Thou Fountain inexhaustible !





### Preparation to Prayer.

LET my prayer ascend,  
come up to Thee, (*2 Chron. xxx. 27.*)  
enter, (*Psal. lxxxviii. 2.*)  
appear in Thy Presence, (*Psal. cxli. 2.*)  
find grace,  
approach unto Thee; (*Psal. cxix. 109.*)  
and let it not return unto me void,  
but as Thou knowest, and canst, and willest.  
Hear, (*Psal. cxix. 149.*)  
bow down Thine Ear,  
(*Psal. lxxxvi. 1; Dan. ix. 19.*)  
hearken and consider, (*Psal. xlv. 10; Lam. i. 12.*)  
understand,  
listen, (*Psal. lxiv. 1.*)  
hearken and do. (*Dan. ix. 19.*)







### An Act of Deprecation.

CAST not Thy servant away in anger,

(*Psal.* xxvii. 9.)

nor hide Thine Eyes,

nor cover Thy Face, (*Job* xiii. 24.)

nor interpose a cloud,

nor shut Thine Ear, (*Lam.* iii. 8.)

nor forsake me, (*Psal.* xxxvii. 1.)

nor leave me for ever,

nor despise me, (*Psal.* xxvii. 9.)

nor be silent, (*Psal.* xxxviii. 13.)

nor slumber, (*S. Matt.* viii. 24.)

nor stand afar off, (*Psal.* x. 1.)

nor repel me, (*Psal.* xlv. 23.)

nor utterly take Thy loving-kindness from me,

(*Psal.* lxxxix. 33.)

nor falsify Thy Truth,

nor rebuke me in Thine indignation, (*Ps.* vi. 1.)

nor chasten me in Thy displeasure,

(*Psal.* xxxviii. 1.)

nor cast me away from Thy Presence,  
nor count me a reprobate from among Thy  
children,

nor take Thy Holy Spirit from me,

(*Psal.* lvii. 11.)

nor forget me for ever, (*Psal.* lxxiv. 19.)

nor be wroth very sore, (*Isaiah* lxiv. 9.)

nor shut me up nor consume me in the hand  
of mine iniquity,

(*Psal.* xxvi. 9; *Isa.* lxiv. 7.)

nor tarry, (*Hab.* ii. 1.)

nor gather my soul with sinners, (*Ps.* xxvi. 9.)

If by Thy permission, we suffer for a while the  
power of the enemy,

yet let us not in any wise be swallowed up  
by his insatiable jaws.

Let the lion be conquered by the lamb,  
the mighty spirit by feeble flesh.





### An Act of Pleading.

REMEMBER what my substance is,  
dust and ashes,  
grass and a flower,  
flesh and a wind that passeth away.  
corruption and the worm,  
as a stranger and sojourner upon earth,  
inhabiting a house of clay,  
whose days are few and evil,  
to-day and not to-morrow, (*Prov. xxvii. 1.*)  
at morning and not till evening, (*Is. xxxviii. 13.*)  
now and not presently,  
in a body of death,  
in a world of corruption,  
that lieth in wickedness;  
Remember this. (*Psal. lxxiv. 18.*)









An Act of Confession.

I HAVE sinned ;

of a verity, O Lord, and I am made of sins ; for  
even my life maketh it manifest.

I confess it unto Thee, seeing that if I would, I  
could not conceal it from Thee, O Lord.

Who can bring a clean thing out of an unclean ?

I am a sinner, of unclean seed,  
of an unclean womb.

My mother conceived me in sin ;  
a root of bitterness,  
a shoot of a wild olive-tree.

I have sinned with my fathers ; I have done  
amiss and dealt wickedly, (*Ps. cvi. 6.*)

I have done perversely, I have committed wick-  
edness : (*1 Kings viii. 47.*)

I have borne myself forwardly in the covenant ;  
I have cast away the law : (*Is. v. 24.*)  
rejected discipline ; (*Prov. xv. 32.*)

vexed Thy Holy Spirit; (*Is.* lxiii. 10.)  
done the imaginations of my heart :

(*Jer.* xviii. 12.)

gone on from sin to sin ;

have not feared Thee ;

have not returned ; (*St. Luke* xv. 18.)

not even when recalled ; (*Jer.* v. 13.)

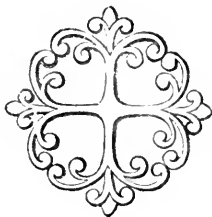
nor when afflicted ; (*Jer.* v. 3 ; *Prov.* xxiii. 35.)

but have hardened my heart ; (*Heb.* iii. 13.)

provoked Thee ; (*1 Kings* xvi. 33.)

and all this Thou hast seen ; (*Lam.* iii. 59.)

and held Thy peace. (*Ps.* l. 21.)





### The Aggravation of Sin.

Its measure,  
its harm,  
its scandal.

Its quality,

Its iteration,—how often?

Its continuation,—how long?

The person,—by whom?

his age, condition, state, enlightenment.

Its manner,

Its motive,

Its time,

Its place.

Folly, ingratitude, hardness, contempt.

The various kinds of sin;

the cord and the cart-rope; (*Is. v. 18.*)

in necessary things,

in things superfluous,

omission or defect,

the not doing what ought to be done ;  
commission, or excess,

the doing what ought not to be done ;  
by heart within, in thought ;

by mouth, } without, { in word,  
by deed, } in fact.

Against God, my neighbour, my own body.

By knowledge and by ignorance.

Willingly and unwillingly.

Of old and of late.

In boyhood and youth ;

in mature and old age.

Things done once ;

repeated often,

Hidden and open.

Things done in anger,

or from the lust of the flesh and the world.

Before and after my call.

Asleep by night, and awake by day.

Things concerning myself alone,

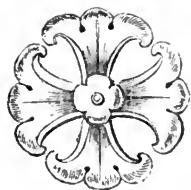
and things connected with others.

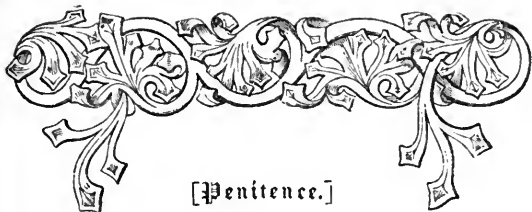
Things remembered, and things forgotten.

Whatever I may have done wrong, from my youth  
till now, till this moment,

knowingly or ignorantly, within or without,  
asleep or awake,  
by words, deeds, or thoughts,  
through the fiery darts of the enemy,  
through the unclean desires of the flesh,  
I have sinned against Thee ;  
Have mercy on me, O God, and forgive me !







[Penitence.]

GRIEF, for the wound.

Shame, for the spots, filth, defilement.

Sorrow, for the guilt.

Horror, for the punishment.

Weariness, of the servitude, yoke.

Fear, indignation, judgment, revenge,

hatred, humiliation, flight of occasions,

striking the breast, striking the thigh,

putting away luxuries, sackcloth, fasting,

prayer,

devotion, commemoration, the works of mercy.

Grant that I may ever sorrow,

and ever joy in that sorrow.

HAVE MERCY!

Look on me and have mercy, despise me not,

call to remembrance Thy loving-kindness,

let Thy tender mercies speedily prevent us,

be not angry, regard not my sin

with indignation,

be gracious,   restrain,   put off, Thine anger,  
 nor set against me,   nor impute,  
 nor remember,   nor observe my sin,  
 nor enter into judgment,   nor despise,  
                   nor cast from Thy presence.

How long?                   for ever?

Be placable,   ready to perform,   exorable.

Let not Thine anger come upon me,  
           but let Thy Grace prevent me!

Shew mercy upon me; now and in the hour of  
                   death!

Let not the fault of the flesh avail to punishment;  
   yea rather let the kindness of Thy mercy pre-  
                   vail to pardon!

Guilt, Defilement, Sickness, Slavery.

#### I. The Guilt,

Space,           away with,           remove,           scatter,  
 pardon,       shew mercy,       forgive,       set free  
                   from the punishment,

be propitious,   be reconciled,   turn Thee again.

#### II. The Pollution.

Turn Thy face from my sins; turn it not from  
                   my misery.



Pass by,        dissimulate,        tolerate,        cover,  
 cleanse,     purge,     wash away,     whiten,     destroy.

III. The Sickness.

Cure,     medicine,     heal,     lighten,     extirpate.

IV. The Slavery.

Vindicate from,                snatch from,                free,  
                                           preserve.

I resolve.

I have determined,     longed,     I desire     envy,  
                                   study, clear myself,  
 to turn from,            to forsake,            to leave,  
                                   to say it is enough,  
 to say, I will no more do so,  
 to be converted to Thee,     to turn my feet to Thee,  
 to raise my hands to Thee,     to turn from all else,  
 to scatter my own will,     to make crooked straight,  
                                   to surround myself with a hedge.

I am weak.

That I would, I do not : that I do, I would not.

The children are come to the birth,  
and there is not strength to bring forth.  
Thoughts, arising in my heart, prevent me.  
The floods have entered into my soul.  
The law of my members subjects me.  
O Lord, I am oppressed, undertake for me,  
Who will deliver me?  
Help, O God, make haste to help me ;  
assist, save me, O God ;  
succour, Let God arise ;  
convert, Rise, O Lord ;  
seek, arise to aid ;  
open Thine eyes to see ; bow down Thine ear to  
hear :  
incline my heart ; open my ears ; illuminate my  
eyes ;  
confirm my hands ; direct my steps ; try my reins ;  
chasten my flesh ;  
draw me, and we will run after Thee ; keep me in  
with a bridle ; keep me near Thee ;  
let me not return to my evil ways ;  
nor fall into any temptation, but such as is  
common to man ;  
Let not the enemy prevail against me ;  
nor the waterflood overwhelm me ;

Hedge up my way with thorns;  
take away occasions of sin and scandal.

**REST FOR THE MIND.**

Sin lieth yet before the door.  
I will not destroy it for ten's sake.  
In the mount of the Lord it shall be seen.  
The Lord, the Lord God, merciful and gracious,  
long-suffering,  
abundant in goodness and truth, keeping mercy  
for thousands, forgiving iniquity and trans-  
gression and sin.

If they will accept of the punishment of their  
iniquity, then will I remember My covenant.  
When all these things are come upon thee, and  
thou shalt return unto the Lord thy God,  
thou shalt call them to mind,  
then the Lord thy God will have compassion upon  
thee.

Why art thou cast down, O my soul?  
and why art thou so disquieted within me?  
O put thy trust in God, for I shall yet praise Him.  
Turn again then unto thy rest, O my soul,  
for the Lord hath dealt bountifully with me.  
O think upon Thy servant, as concerning Thy Word,

wherein Thou hast caused me to put my trust.  
Accept me according unto Thy Word, that I may live,  
and let me not be disappointed in my hope.

He will not always be chiding, neither keepeth He  
His anger for ever.

He hath not dealt with us after our sins ;  
neither rewarded us according to our wickednesses.

But He was so merciful that He forgave their misdeeds,  
and destroyed them not :

Yea, many a time turned He His wrath away,  
and would not suffer His whole displeasure to arise.

He remembered that they were but flesh :  
a wind that passeth away, and cometh not again.

Come now, and let us reason together, saith the Lord:  
though your sins be as scarlet, they shall be as white

as snow ;

and though they be red like crimson, they shall be  
as wool.

In returning and rest shall ye be saved.

And therefore will the Lord wait, that He may be  
gracious unto you.

A bruised reed shall He not break ;  
and smoking flax shall He not quench.

I, even I, am He that blotteth out thy transgressions  
for Mine Own Sake :

return unto Me, for I have redeemed thee.  
And even to your old age I am He,  
and even to hoar hairs will I carry you.  
I have made, and I will bear ;  
even I will carry and will deliver you.  
Surely He hath borne our griefs, and carried our  
sorrows ;

He was wounded for our transgressions ; He was  
bruised for our iniquities ; the chastisement of  
our peace was upon Him ; and with His stripes  
are we healed.

All we like sheep have gone astray ;  
we have turned every one to his own way ;  
and the Lord hath laid upon Him the iniquity of  
us all.

And it shall be, that before they call, I will answer :  
while they are yet speaking, I will hear :

Have I any pleasure at all that the wicked should die ;  
and not that he should return from his way and  
live ?

Repent, and turn yourselves from all  
your transgressions ;  
so iniquity shall not be your ruin.

As I live, I have no pleasure in the death of a sinner,  
but that the wicked turn from his way and live ;

94 MARKS OF PENITENCE, AND MEANS THERETO.

turn ye, turn ye from your evil ways,  
for why will ye die, O house of Israel ?

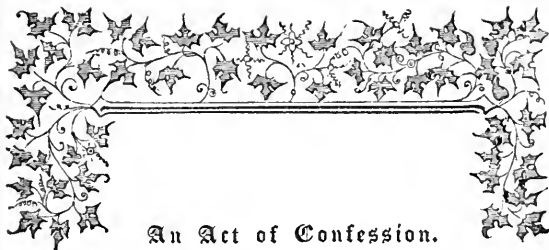
(*Ezek.* xxxiii. 11.)

As for the wickedness of the wicked,  
he shall not fall thereby in the day that he turneth  
from his wickedness. (*Ezek.* xxxiii. 12.)

If the wicked turn from his wickedness, and do that  
which is lawful and right,  
he shall live thereby.

Let the wicked forsake his way, and the unrighteous  
man his thoughts,  
and let him return unto the Lord, and He will  
have mercy upon him ;  
and unto our God, for He will abundantly pardon.





## An Act of Confession.

GOD, Thou knowest my foolishness,  
and my faults are not hid from Thee.

I also acknowledge them, and my sin is ever before  
me.

I have not covered my transgressions, like Adam.  
(*Job xxxi. 33.*)

I incline not my heart to any evil thing, (*Ps. cxli. 4.*)

But I will acknowledge my sin unto Thee,  
(*Ps. xxxii. 5.*)

and all that is within me; (*Ps. ciii. 1.*)

and all my bones shall say, (*Ps. xxxv. 10.*)

I have sinned :

I have gone astray, like a sheep that is lost ;  
as a bullock unaccustomed to the yoke ;

(*Jer. xxxi. 18.*)

I have returned like a dog to his vomit ;

as a sow that was washed, to her wallowing in  
the mire.

I give glory to the Lord God of Israel, saying,  
I have sinned; and thus and thus have I done.  
Break not the bruised reed;  
quench not the smoking flax;  
Let not the waterflood drown me,  
neither let the deep swallow me up,  
and let not the pit shut her mouth upon me.  
Lord, Thou knowest all my desire,  
and my groaning is not hid from Thee.  
Thou knowest, Lord, that I speak the truth in Christ,  
and lie not,  
my conscience also bearing me witness  
in the Holy Ghost,  
that I have great heaviness and continual sorrow  
in my heart,  
because I have thus sinned against Thee  
that I am a burden to myself, in that I cannot  
sorrow more;  
that I beseech from Thee  
a contrite heart,  
groanings that cannot be uttered,  
tears of blood.  
Woe is me! for my dryness,  
for the hardness of my heart,  
for the dryness of my eyes.



Lord, I repent; I repent, O Lord!  
help Thou mine impenitence;  
and more and more bruise, and wound, and pierce,  
and strike my heart.

Behold, O Lord,  
that I am indignant with myself  
on account of the foolish and vain and mischievous  
and dangerous desires of my flesh:  
that I abhor myself  
for the madness and baseness and vileness of those  
desires,

worthy of confusion and reproach;  
that all the day long my confusion is before me,  
and the shame of my face hath covered me.

Woe is me!

that I did not reverence nor dread  
the incomprehensibleness of the Glory,  
the tremendous Power,  
the awfulness of the Presence,  
the exquisite Justice,  
the admirable Goodness.

How have I been drawn away by mine own lusts!  
how have I hated reproof!  
and have not obeyed the voice of my  
teachers!

Behold, O Lord,  
that fearfulness and trembling are come upon me,  
and the fear of death hath fallen upon me!  
What fear, what terror, what trembling,  
what agony, what extremity have I yet to see!  
What confusion will seize me!  
What shades will surround me!  
How terrible is Thy judgment-seat, O God!  
when the thrones are set and the Angels in presence,  
and men brought in and the books opened,  
and the works investigated  
and the thoughts scrutinized,  
and the hidden things of darkness made known:  
What will be the judgment against me?  
when there is the incorruptible Judge,  
and the tremendous Tribunal,  
and the excuseless defence,  
and the irrefragable accusation,  
and the fearful punishment, and the eternal Gehenna,  
and the pitiless angels, and the open hell-mouth,  
and the roaring river of fire,  
and that fire inextinguishable,  
and the prison of darkness, and that darkness rayless,  
and the bed of live coals, and the restless worm,  
and the indissoluble chains, and the unmeasurable chaos,

and the gulf that cannot be passed, and the lament  
that cannot be consoled,  
and none to assist, to advocate, to free!

Behold, O Lord,  
I adjudge myself worthy of, and amenable to,  
and guilty of,  
eternal punishment ;  
yea, and of all the straits of this world :  
From Thee, O Lord, I have merited death, from Thee,  
the Just One ;  
but yet to Thee, O Lord, I appeal, to Thee the  
Merciful One ;  
from the tribunal of Justice, to the Mercy-seat  
of Grace ;  
permit, O Lord, this appeal :  
if Thou dost not, we perish !  
And, O Lord, carest Thou not that we perish ?  
Thou Who wilt have all men to be saved,  
Who art not willing that any should perish ?

Behold me, O Lord,  
condemned by my own judgment !  
Behold me ; and enter not Thou, O Lord, into  
judgment with Thy servant !

I am less than the least of all Thy mercies ;  
I am not worthy to be the lowest of Thine hired  
servants ;  
I am not worthy to gather the crumbs that fall from  
Thy table :  
I am not worthy to touch the hem of Thy gar-  
ment.

And now, O Lord, humbling myself under Thy  
mighty hand,

I bend my knees to Thee, and fall down to the  
ground, on my face.

I stretch forth my hands unto Thee ;  
my soul gaspeth unto Thee as a thirsty land.

I dare not so much as to lift up  
mine eyes unto Heaven,  
but I smite upon my breast.

Out of the deep hath my soul cried unto Thee,  
and all that is within me ;  
for Thy great mercy, and for the multitude of Thy  
loving-kindnesses,  
for Thy Name-sake, for the glory of Thy Name,  
be merciful to my sin :  
for it is great ; for it is exceedingly great.  
For the multitude, the great multitude, the riches, the  
abundance,

the superabundance of Thy loving-kindnesses,  
 be merciful unto me, O Lord, a sinner :  
 Lord, O Lord, be merciful unto me of sinners  
 the greatest.

Lord let Thy Mercy rejoice against Thy Justice,  
 in my sin.

O my Lord, where sin hath abounded, there let  
 Grace more exceedingly abound.

O Lord, hear : O Lord, forgive ; O Lord, hearken,  
 and do ;

defer not for Thine Own Sake, O my God !

I believe that, for a Great Mystery of godliness,  
 for us men, and for our Salvation,

Jesus the Man,

the Son of the Father,

the Anointed of the Spirit,

our Lord, both as Creator and Redeemer,  
 was God manifest in the flesh ;

that He worketh efficaciously and manifestly,  
 by illumination of science, and infusion of grace,  
 in reprehension, and teaching, and long-suffering,  
 and assistance, and witnessing, and consolation :

the gifts and graces of the Spirit.

[Give me grace] unceasingly to return thanks  
 to Thy Word and only Son :

as the Purifier of our nature, in His Conception  
and Nativity ;  
the Liberator of our persons, in His Passion, Cross,  
and Death ;  
the Victor over hell, in His Descent ;  
over death, in His Resurrection ;  
our Precursor, in His Ascension ;  
our Advocate, in His Session ;  
the Restorer of our faith, in His Second Advent :  
Who to our destroyer opposes Himself  
as our Saviour,  
to Abaddon, as Jesus ;  
to Satan, the adversary, as our Mediator ;  
to the devil, the calumniator, as our Advocate ;  
to the Accuser, as our Intercessor ;  
to him that leadeth us captive, as our Redeemer.  
[Grant] that Christ Himself may be formed in us,  
that we may be made conformable to His image ;  
that when I am lukewarm in prayer, and stand in  
need of any Grace,  
or of celestial consolation,  
I may remember Thy session of Intercession,  
and of return to judgment ;  
when I am inflamed by passion and evil concupis-  
cence,

I may bear in mind Thy tremendous and fearful  
tribunal,  
and that the last trumpet may ceaselessly sound  
in mine ears.

That for the sake of Thine Anointed,  
I may receive, O Father Who anointest, Thine  
Anointing,  
the grace that bringeth salvation, Thy ineffable  
gift of the Holy Spirit,  
in healthful compunction, and clearness of know-  
ledge,  
fervent prayer and diffusion of charity,  
the witness of the Seal and the Earnest ;  
that I may never extinguish the Spirit,  
nor strive against Him, nor grieve Him, nor ever  
insult Him, O Lord.

That we may be called in Thy Church,  
and being lively members thereof in wish and will,  
as it is Catholic,  
we may be partakers in the Communion, as it is holy,  
of holy persons and holy things,  
of holy prayers and the holy Liturgy,  
to a trust in the remission of sins,  
and hope of resurrection and translation unto  
life eternal.

Lord, increase my faith as a grain of mustard-seed!  
let it not be dead, nor temporary, nor hypocritical;  
but let it operate through charity, co-operate with  
works, be the supplier of virtue,  
conquer the world, and be most holy.

O God of Truth, the Prince of Peace,  
let there be peace and truth in our days;  
let the multitude of them that believe be of one  
heart and of one soul.

O Thou, That dost not break the bruised reed,  
nor quench the smoking flax  
establish all them that stand in truth and grace,  
restore them that are falling through error or sin.

I beseech Thee, O Lord, of Thy Mercy,  
let Thine anger be turned away from this city, and  
from this house,  
for we have sinned against Thee.

Be Thou pleased favourably to regard this place and  
all this land,  
tempering justice with mercy.

Grant that I may love them that love me, though I  
know them not;  
and bring them, as me, into Thy heavenly kingdom,  
and grant that I may shew them the mercy of God.



[by remembering them] in my prayers ;  
That I, with those for whom I have prayed,  
and those for whom I am in any way soever bound  
to pray,  
and with all the people of God,  
may have an entrance into Thy kingdom ;  
there to appear in righteousness, and to be satisfied  
with glory.

Blessed is the people, O Lord, that can rejoice in Thee ;  
they shall walk in the light of Thy countenance ;  
their delight shall be daily, O Lord, in Thy Name ;  
in Thy glory shall they make their boast.  
My mouth shall speak the praise of the Lord,  
and let all flesh bless His Holy Name for ever.  
O magnify the Lord with me ;  
and let us exalt His Name together !  
Hearken unto me, ye that fear God ;  
and I will tell you what He hath done for my soul.  
Be Thou exalted, O God, above the heavens ;  
and Thy glory above all the earth.  
I will give thanks unto Thee, O Lord, with my whole  
heart,  
in the assembly of the righteous, and in the  
congregation.

Open my mouth, that I may bless Thy Name ;  
set me free from all things else for the telling of  
Thy Praise ;

I will sing unto Thee in the sight of the Angels.  
Accept the praises, which I desire to offer,  
an unworthy sinner, verily unworthy :  
but yet I would fain they may be devoted and  
grateful to Thee !

Thou art worthy, Lord God, to receive them ;  
Thou art my God, and I will praise and exalt Thee :  
I will sing unto the Lord as long as I live ;  
I will praise my God while I have any being.  
Glory to God in the highest :  
on earth peace ; good will towards men !  
Glory and blessing, virtue and power,  
honour and thanksgiving, riches and holiness  
praise and wisdom, power and salvation,  
be to our God That liveth for ever ;  
That sitteth upon the throne, and to the Lamb  
That was slain.

Amen : Hallelujah.

Hosanna in the highest : blessed be He That cometh  
in the Name of the Lord !





IT would rather behove me, O Lord,  
a sinner, and impenitent, and so, wholly unworthy,  
to lie prostrate before Thee<sup>a</sup>,  
and with tears and groanings to intreat the pardon  
of my sins,  
than to praise Thee with polluted mouth ;  
yet trusting in Thine innate goodness, I will adore  
Thee ;  
oh, receive Thou the praises that it is in my heart  
to sing.  
I praise Thee, I bless Thee, I worship Thee, I  
glorify Thee ;  
Thou art worthy, O Lord, to receive the praises  
and the thanks,  
Whom I, a sinner, am unworthy to invoke,  
and to name, and even to conceive in my heart.  
Blessed art Thou, O Lord,  
Who hast created and brought me forth into this life,

<sup>a</sup> Transposed from p. 337.

and hast ordered that I should be a living soul  
and not senseless matter :  
a man, not a brute ; civilized, not barbarous ;  
free, not a slave ; legitimate, not spurious ;  
of good parentage ; not sprung from vile extraction,  
and as vile myself ;  
endued with sense, not an idiot ;  
sound in senses, not blind nor deaf ;  
sound in limbs, not halt nor maimed ;  
educated, not exposed ;  
brought up to literature, not to a mechanical trade ;  
a Christian, not a pagan ;  
preserved from dangers and infamy, not over-  
whelmed thereby ;  
in the days of peace, not tossed in tempestuous  
struggles ;  
of competent fortune, so that I need neither to  
flatter nor to borrow ;  
set free from many sins ;  
endued with the gifts of grace, in redemption and  
calling ;  
with the gifts of nature and fortune.

Who according to Thy great mercy, hast begotten  
us again unto a lively hope,  
by the resurrection of Jesus Christ :

unto an Inheritance incorruptible and undefiled,  
and that fadeth not away ;  
reserved in Heaven for us :

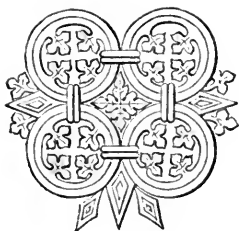
Who hast blessed me with all spiritual blessings  
in heavenly things in Christ ;

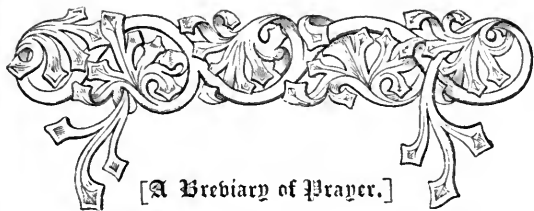
Who comfortest me in all my tribulation,  
that as the passions of Christ abound in me,  
so also my consolation should abound through  
Christ.

To Thee, O God of my fathers, I give thanks ;  
Thee I praise, Who hast in some measure endued  
me with wisdom and courage ;  
and hast shewed me that which I requested of Thee,  
and hast opened my mouth :

[and hast caused me to be] the work of Thine hands,  
and the price of Thy blood ;  
and the image of Thy countenance, and the servant  
of Thy purchase ;  
and the seal of Thy Name, and the child of Thine  
adoption ;  
and the temple of Thy Spirit, and a member  
of Thy Church.







[A Brebiary of Prayer.]

THE address ;

let prayer ascend ; turn not away Thine ear :

Confession of

sins ; because—

lamentations ; through—

supplication ; according to—

Profession of

faith and hope.

Confession of benefits :

praise, worship, giving of thanks,

for creation, bringing up, government,

preservation, ordering, redemption :

by the Conception,

Deprecation of Sin,

Punishment.

Comprecation of Grace,

Reward.

Nativity,

Life,

Passion,

Death,

Resurrection,

Ascension.

Intercession for all creatures,  
 the human race,  
 the Church,  
 governments,  
 our own,  
 ourselves.

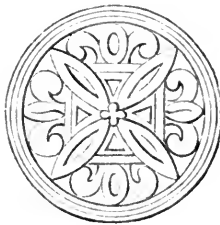
Benediction ;  
 Commendation.

Nightly and daily exercise  
 of penitence, for evils done ;  
 of gratitude, for good received.

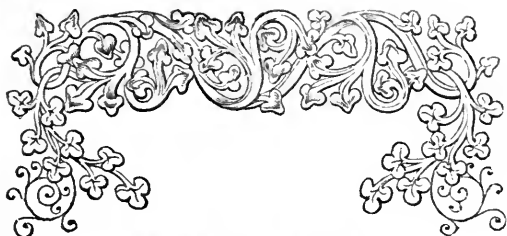
Peculiar

of age,            )    { an old man,  
 vocation,        ) if { in the clergy,  
 state<sup>a</sup> ;           )    { a Bishop.

<sup>a</sup> The clauses introduced by *vel sic* are either omitted or incorporated with the above.







An Act of Thanks.

O LORD, I am less than all Thy mercies,  
and all Thy truth, which Thou hast shewed unto  
Thy servant ;  
and what can I say more unto Thee ?  
for Thou, Lord God, knowest Thy servant.  
What is Thy servant, Lord God, and what is my  
house,  
that Thou shouldest look on such a dead dog  
as I am ?  
that Thou hast loved me hitherto ?  
what shall I render unto the Lord for all the bene-  
fits that He hath done unto me ?  
what thanks can we render unto God  
for all the joy wherewith we joy before Him ?  
Thou Who hast deigned, O Lord, in this holy day  
and at this hour,  
to raise my mind to Thy praise,  
and to offer Thee the glory due unto Thee,  
Receive, O Lord, this spiritual sacrifice from my soul,

and receiving it to Thee unto Thy spiritual Altar,  
be pleased in its stead to send me the grace of  
Thy Most Holy Spirit.

Visit me in Thy goodness ;  
forgive me every sin, as well voluntary as  
involuntary.

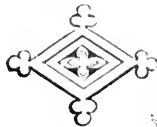
Deliver me from eternal punishment :  
yea, and from all the miseries of this world.

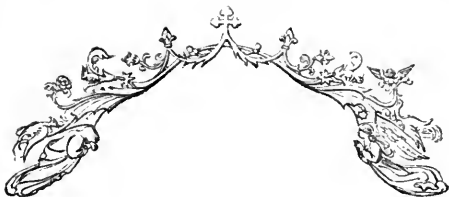
Change my thoughts into piety ;  
sanctify my spirit, soul and body ;  
and give me grace to worship and to please Thee  
in piety and holiness of life,  
even until the very end of my days.

To Him, That is able to do exceeding abundantly  
above all that we ask or think,  
according to the power that worketh in us,

To Him be glory in the Church in Christ,  
throughout all ages, world without end.

My soul shall be satisfied as it were with marrow and  
fatness ;  
and my mouth shall praise Thee with joyful lips.





### The Lord's Prayer Paraphrased.

(1.) LET Thy Name be invoked by us ;  
be Thou our shield, and our exceeding great reward ;  
whatever word proceedeth from Thee,  
let it not be in us to say against it either good or  
bad.

Give us bread to eat,  
and raiment to put on,  
and now forgive the sin and injustice of Thy servants ;  
and let us not take our own thought in our hearts  
on the day for the morrow, O Lord ;  
and let not evils take hold on us.

(2.) Let Thy Name be blessed, now and evermore :  
give us not, for the wickedness of the people, into  
the hands of hypocritical rulers ;  
let it be unto us, O Lord, as Thou shalt will :  
let not thistles grow instead of wheat,  
and cockle instead of barley.

I have sinned: what shall I do unto Thee, O Thou  
keeper of men?

I will make a covenant with my senses,  
that I may not even think upon evil.

Six times deliver me from straits;  
and the seventh let not evil touch me.

(3.) Holiness unto the Lord:

let us be unto Thee a royal priesthood;  
let us go out and come in according unto Thy mouth;  
let us not live by bread alone,  
but by every word which proceedeth out of Thy  
mouth;

take away our transgressions, iniquities, and sins;  
not into temptation: not into bitterness;  
from the destroying Angel, and every hurtful stroke,  
Good Lord deliver us!

(4.) Blessed be the Name of the Lord, henceforth,  
world without end,

from the rising up of the sun unto the going down  
of the same;  
be Thou our Hope, and our Portion in the land of  
the living;

teach us to do the thing that pleaseth Thee, for  
 Thou art our God ;

let Thy loving Spirit lead us forth into the land  
 of righteousness ;

the eyes of all wait upon Thee, O God, that Thou  
 mayest give them their meat in due season : open  
 Thou Thine hand, and fill all things living with  
 plenteousness ;

have mercy upon us, O God, after Thy great good-  
 ness ;

according to the multitude of Thy mercies do  
 away our offences ;

let not the enemy prevail against us ;

neither the son of wickedness approach to hurt us ;

let no evil befall us, neither any plague come nigh  
 our dwelling.

- (5.) Let Thy Name be our strong tower,  
 into which we may run and be safe ;  
 through Thee kings reign : their hearts are in Thy  
 hand,  
 and Thou turnest them as the rivers of water ;  
 O Lord, turn them unto good :  
 let there not be a multitude of thoughts in our heart ;  
 but Thy counsel, O Lord, let that stand.

Two things have I asked of Thee ; deny them not  
to me before I die : give me neither poverty nor  
riches ; feed me with food convenient for me.

Who can confidently say, I am clean from my sin?  
be merciful unto Thy servants, who have sinned  
against Thee,

and heal Thou their souls ;  
remove my path far from an occasion of sinning ;  
and let me not approach to the doors of the house  
thereof ;  
send not unto us a cruel messenger ;  
but remove all evil far from our houses.

(6.) Let not Thy Name be evil spoken of through us  
among the heathen ;

Let all nations and kings that will not serve Thy  
kingdom

come to an end : yea let them be utterly laid waste ;  
let all Thy counsel stand ; and all that Thou hast  
decreed come to pass ;

give seed to the sower ;  
and the staff of life for our food ;  
be not wroth with us very sore, and remember not  
our sins for ever ;

behold, look, we are all Thy people ;

let us not put the stumbling-block of our iniquity  
 before our face; (*Ezek.* xiv. 4.)  
 set not Thy face against us for evil.

(7.) Our Father, Holy art Thou<sup>a</sup>;  
 Holy is Thy Name above every name;  
 to be revered and hallowed of all,  
 but of some more than others,  
 and of me more than any.  
 Yet have I not done so, nor attempted thereto  
 what in me lay.  
 Woe is me! that I have not; I confess it openly.  
 I grieve from my heart, mind, soul, spirit;  
 suppliant I ask for pardon, suppliant for grace,  
 that henceforward I may so speak, do, live,  
 that Thy Name by me may be hallowed,  
 yea, and would that by others through me!  
 Thy kingdom, the end of my wishes,  
 that I may come to it in the state of glory,  
 come to me in the state of Grace;  
 in Thy earthly kingdom, by Thy Grace, let me so  
 perform something,  
 as that I may attain to a place in Thy heavenly  
 kingdom,

<sup>a</sup> Transposed from p. 327.

though the lowest at the feet of Thy Saints.  
 Let the will of the flesh and of the man depart from me ;  
 let Thy holy, just, and gracious will be done  
 in the earth, and by the earth, which I am,  
 as it is in Heaven.

Give us what pertaineth to health, peace, and suffi-  
 ciency,

give us Angels' bread unto Life Eternal.

Forgive me my debts, my huge sum of debts,  
 my foul backslidings, my frequent relapses, my daily  
 wallowings.

To Thee, O Lord, justice, and to me confusion  
 of face.

My destruction cometh from myself.

If Thou, Lord, wert extreme to mark what is done  
 amiss,—

O Lord, who may abide it?

But with Thee there is mercy,  
 with God redemption ;

with God is plenteous redemption from sin ;  
 and He shall deliver from all iniquities ;

deliver me, Lord, from mine ;

deliver my soul from the nethermost hell.

Deep crieth unto deep,  
 that it may deliver from the deep.



Other things also there be which I feel less,  
but which be not of less weight, perchance of  
greater,  
concerning which I ask for illumination, that I  
may be able to confess them.

And lead me not, nor suffer me to be led,  
nor suffer me to fall into temptation,  
mindful of my weakness, and pitying it,  
and of my so often proved infirmity.

But deliver me from evil :

evil in myself, the flesh, and its temptation,  
evil in the devil, and his suggestions,  
evil in the punishments which most righteously and  
justly I have deserved,

evil in the world to come ;—

spare me there :—afflict, O Lord, if needs, and  
wound me here ;

evil in the present world ;

spare me also in this ;

evil in this world, and its accidents ;

evil in the disease wherewith I struggle ;

evil in the business in which I am engaged ;

evils past, present, and to come ;

from all these things set me free, O Lord,  
and preserve me, Thy servant, for evermore,

even though the last among the last.

I beseech Thee, O Lord, according  
to all Thy mercy,  
let Thy most righteous indignation be turned  
from me ;

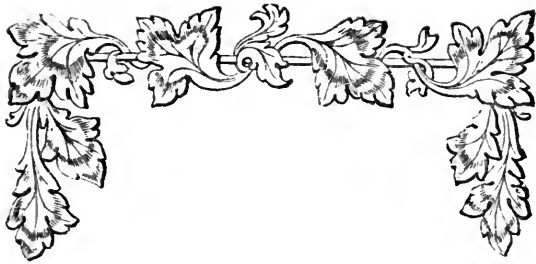
for most grievously, and often, most often and  
grievously, have I sinned against Thee.  
and especially forgive my latest and freshest sins  
against Thee.

Let Thine anger be turned away from me,  
from my parents, brothers, and sisters,  
from my Bishop, and household,  
from my relations, friends, neighbourhood, country,  
from all Christian people : Amen.

IN PREACHING

The world is the sea ;  
men, fishes ;  
church, boat ;  
preacher, fisher ;  
word, net.





Before Reading the Holy Scriptures.

OPEN Thou mine eyes, that I may see wondrous things in Thy law.

Take away, O Lord, the veil from my heart, while I read the Scriptures.

Blessed art Thou, O Lord: teach me Thy statutes.

Word of the Father, give me Thy Word,

Touch my heart; lighten the senses of my heart.

Open my lips, and fill them with Thy praise.

Be Thou, Lord, in my heart and in my mouth.

In my mouth, that I may rightly and worthily set forth Thy oracles,

the power of Thy Most Holy Spirit sanctifying me.

O Thou, That Coal of double nature, Which touching the lips of the Prophet, didst purify him from sin, touch my lips who am a sinner, set me free from every stain, and make me fit to set forth Thy Oracles.

124 BEFORE READING THE HOLY SCRIPTURES.

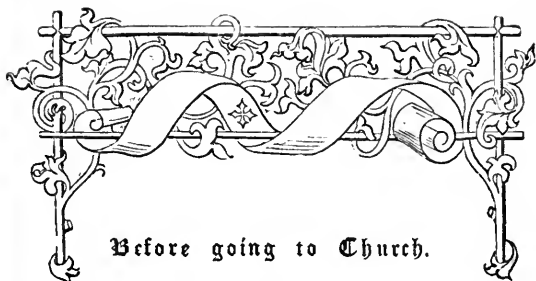
O Lord, open Thou my lips, and my mouth shall  
shew forth Thy praise.

O Lord, give me the tongue of the learned, that  
I may know what to say : and if there be any  
word for the edification of them that need it,  
give it, that Thou mayest minister grace unto  
the hearers.

Grant that I may speak boldly.

I open my mouth wide, O Lord : do Thou fill it.





Before going to Church.

**BUT** I will come unto Thy House in the multitude  
of Thy mercies ;

and in Thy fear will I worship toward Thy holy  
temple.

Hear, O Lord, the voice of my prayer, when I cry  
unto Thee,

when I stretch forth my hands toward the mercy-  
seat of Thy holy temple.

We wait for Thy loving-kindness, O God,  
in the midst of Thy temple.

Remember, O Lord, our brothers that are standing  
around us,

and praying with us at this holy hour,  
for their zeal and devotion ;

Remember them also who on reasonable causes are  
absent,

and pity them and us according to the multitude  
of Thy loving-kindnesses, O Lord.

Lord, I have loved the habitation of Thy house,  
and the place where Thine honour dwelleth :  
that I may hear the voice of thanksgiving,  
and tell of all Thy wondrous works.  
One thing I have desired of the Lord,  
which I will require,  
even that I may dwell in the house of the Lord  
all the days of my life, to behold the fair beauty  
of the Lord, and to visit His temple.  
My heart hath talked of Thee, Seek ye My face ;  
Thy face, Lord, will I seek.  
Open me the gates of righteousness ;  
that I may go into them, and give thanks unto  
the Lord.





[Self-Examination.]

HAVE I penitence, grief, shame, pain, horror, weariness, for my sin ?

[Do I pray,] if not seven times, as David,  
yet at least thrice, as Daniel ?

If not, as Solomon, at length,  
yet shortly, as the Publican ?

If not, like Christ, the whole night,  
at least for one hour ?

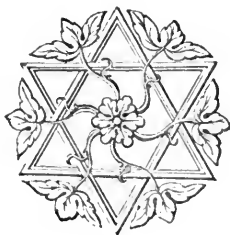
If not on the ground, and in ashes,  
at least not in my bed ?

If not in sackcloth,  
at least not in purple and fine linen ?

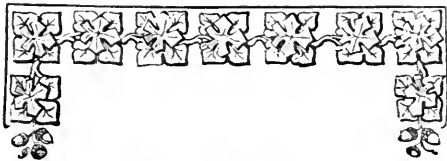
If not altogether freed from all,  
at least from immoderate desires ?

[Do I give,] if not, as Zaccheus, four-fold,  
at least, as the Law commands, with the fifth  
part added ? (*Lev. v. 16.*)

If not as the rich,  
    yet as the widow ?  
If not the half,  
    yet the thirtieth part ?  
If not above my power,  
    yet up to my power ?







An Act of Adoration.

- O God the Father, of Heaven,  
Who didst marvellously create the world out of  
nothing,  
Who governest and sustainest Heaven and earth  
with Thy power,  
Who, for our sakes didst give Thine Only-Begot-  
ten to be put to death :
- O God the Son, Redeemer of the world,  
Who didst deign to be born of the Virgin,  
Who didst wash us from our sins in Thy precious  
blood,  
Who rising from the dead didst ascend Victor  
into Heaven :
- O God the Holy Ghost, the Comforter,  
Who, in the form of a dove didst descend upon  
Jesus,  
Who didst appear upon the Apostles like cloven  
tongues of fire,  
Who visitest and confirmest with Thy grace the  
hearts of Thy saints ;

Holy, Supreme, Eternal, Blessed, and Glorious  
Trinity,  
ever laudable, yet ever ineffable ;  
Father of goodness, Son of love.  
Spirit of bounty,  
Whose Majesty is inscrutable,  
and Power incomparable,  
and Goodness inestimable,  
Whose Work is life,  
Whose Love is grace,  
Whose Contemplation is glory ;  
Deity, Divinity, Unity, Trinity,  
Thee I adore, Thee I invoke, Thee with the whole  
affection of my heart,  
I bless now and ever,  
Thou, Who art Lord of both quick and dead,  
Whose are we, whom this present world yet re-  
taineth in the flesh,  
Whose are they also, whom the life to come hath  
already received, freed from the body,  
give to the quick loving-kindness and grace ;  
give to the dead rest and eternal light ;  
Give to Thy Church truth and peace ;  
and to us sinners penitence and pardon.





### Before a Journey.

Go before Thy servant this day ;

if Thou Thyself go not forth with me, carry me  
not up hence.

Thou, Who didst guide the Israelites by an Angel,  
the wise men by a star ;

Who [didst preserve] Peter in the waves, and Paul  
in shipwreck ;

be present with me, O Lord, and dispose my way ;  
go with me, and lead me out, and lead me back.

Let God arise, and let His enemies be scattered ;  
away from me, ye wicked ; I will keep the com-  
mandments of my God.





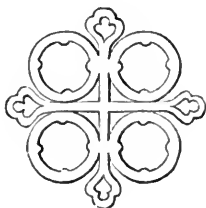
## The Seven Works of Mercy.

### CORPOREAL.

Visit: give drink: give meat: redeem the slave:  
Clothe: tend the sick: and lay the dead in grave.

### SPIRITUAL.

Counsel: rebuke: instruct in wisdom's way:  
Console: forgive: endure unmov'd: and pray.





### An Eucharistic Prayer.

THE things which I believe to have been done  
for me,  
which I call to remembrance, for which I return  
thanks,  
which I remember, of which I put Thee in  
remembrance, which I commemorate,  
which I offer, which I pray Thee to offer ;  
of these things make me a partaker, and apply them  
to me.

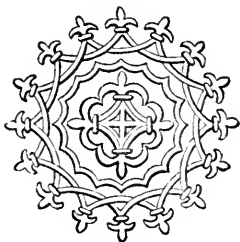
By the things which Thou didst, and bearest,  
Thy Oblation and Sacrifice,  
Thy emptying Thyself, Thy humbling Thyself,  
Thy Incarnation, Thy Conception,  
Thy Birth, Thy Circumcision, the first-fruits of  
Thy Blood,  
Thy Baptism, Thy Fasting,  
Thy Temptation, Thy Houselessness, Thy Hunger,  
Thy Weariness,

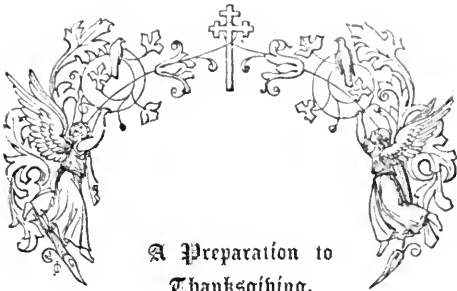
Thy Thirst, Thy Sleeplessness, Thy Injuries :  
Thy patience, endurance,  
Thy apprehension as a thief, bonds,  
By Gethsemane, Gabbatha, Golgotha,  
Thy obedience unto Death, Thy endurance to  
the Cross :

Let my prayer ascend ; Turn not away Thine Ear.  
As Thou didst deliver our Fathers, deliver us, O Lord !

Noah from the deluge,  
Abraham from Ur of the Chaldees,  
Isaac from sacrifice,  
[Lot from Sodom,]  
Jacob from Laban and Esau,  
Joseph from the calumnies of his mistress,  
the prison,  
Job from the temptations,  
Moses from Pharaoh, and from being stoned,  
Thy people from the Red sea, and from Babylon,  
David from Saul, Goliath, Keilah, Ahitophel,  
Absalom, Doeg, Sheba,  
Elias from Jezebel,  
Hezekiah from Rabshakeh and the sickness,  
Esther from Haman,  
Joash from Athaliah,  
Jeremiah from the pit,

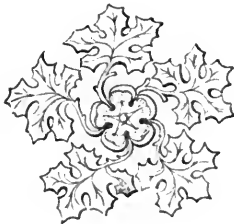
the Three Children from the furnace,  
Jonah from the belly of the whale,  
the disciples from the storm,  
Peter from the prison of Herod,  
Paul from the shipwreck, stoning, evil beasts ;  
Even so deliver us, O Lord, that put our trust  
in Thee.





A Preparation to  
Thanksgiving.

BE Thou exalted, Lord, in Thine Own strength ;  
So will we sing and praise Thy power.  
All Thy works praise Thee, O Lord :  
and Thy Saints give thanks unto Thee.  
O Lord, open Thou my lips ;  
and my mouth shall shew forth Thy praise.







### An Act of Hope.

IN Thee, O Lord, have I trusted ;  
let me never be confounded.  
My hope from my mother's breasts ;  
from my youth.  
Thy word, in which Thou hast given me hope.  
My flesh also shall rest in hope.  
The valley of Achor : the Gate of hope.  
There is hope in thine end.  
Hope maketh not ashamed. We are saved by hope.  
The God of Hope ;  
Though He slay me, yet will I hope in Him.  
Thou That art the Saviour of them that hope in Thee :  
We have hoped in Thy Holy Name,  
in the covering of Thy wings,  
in Thy shadow, under Thy feathers.  
Thou, Lord, art my Hope,  
The Hope of all the ends of the earth.

Put thy hope in God.

I would, that more : I fear, lest—

I grieve that I cannot : I should joy, if—

I believe with David,

to see the goodness of the Lord in the land of the  
living.

with S. Paul,

that Christ Jesus came into the world to save sinners :

with S. John,

that if any man sin, we have an Advocate with the  
Father, Jesus Christ the Righteous : and He is  
the Propitiation for our sins ; and not for ours  
only, but also for the sins of the whole world :

with S. Peter,

that Thou art the Christ, the Son of the living God :

with Nathanael,

that Thou art the Son of God ; Thou art the King  
of Israel :

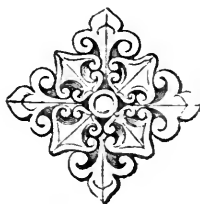
with the Samaritans,

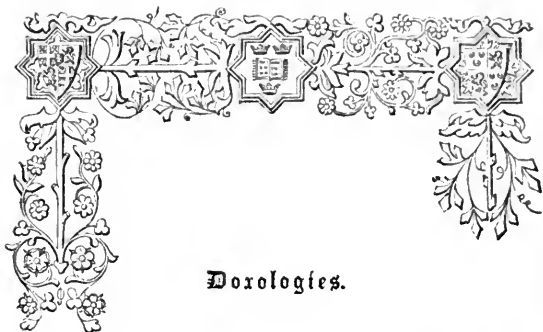
that This is indeed the Christ, the Saviour of the  
world :

with Martha,

that Thou art the Christ, the Son of God, which  
should come into the world :

with the Eunuch,  
that Jesus Christ is the Son of God ;  
with the Synod of the Apostles and Presbyters,  
that we shall be saved through the grace of our  
Lord Jesus Christ :  
with S. Andrew,  
that we have found the Messiah, Which is the Christ.  
(*Gal.* ii. 16. 1 *Tim.* ii. 5, 6. *S. James* ii. 22.)





### **Dorologies.**

GLORY to God in the highest; on earth peace;  
good will towards men. (*S. Luke ii. 14.*)

Hosanna to the Son of David. (*S. Matt. xxi. 9.*)

Hosanna; blessed is the King of Israel that cometh  
in the name of the Lord. (*S. John xii. 13.*)

Holy, Holy, Holy, Lord God Almighty, Which was,  
and is, and is to come. (*Rev. iv. 8.*)

#### **OF THE ANGELS.**

Worthy is the Lamb That was slain to receive  
power, and riches, and wisdom, and strength,  
and honour, and glory, and blessing.

#### **OF ALL CREATURES.**

Blessing, honour, glory, and power, be unto Him  
That sitteth upon the throne, and unto the Lamb  
for ever and ever.

## OF THE MARTYRS.

Salvation to our God Which sitteth upon the throne, and unto the Lamb.

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.

## OF THE ELDERS:

Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God.

(*Rev. xix. 5, 7.*)





A Prayer of Thomas Bradwardine,  
Archbishop of Canterbury.

THYSELF, my God, I love, for Thyself, above all things. For Thyself I long. Thyself I desire as a final end. Thyself, for Thyself, not for aught else, I always and in all things hitherto seek. With my heart and whole strength, with groaning and weeping, with continual labour and grief. What therefore wilt Thou give me as my final end? If Thou dost not bestow on me Thyself, Thou bestowest on me nothing. If Thou dost not give me Thyself, Thou givest me nothing. If I find not Thyself, I find nothing. Thou dost not then reward me, but torture me. For even before that I sought Thee, I hoped to hold and possess Thee at last. And with this honeyed hope, I was sweetly consoled in all my labours. But now, if Thou deniest me Thyself, and that for ever, and not for a season, whatever else Thou shalt give me,

shall I not always languish with love, mourn with languishing, grieve with mourning, weep with grieving, because I shall ever remain void and empty? Shall I not mourn inconsolably? complain unceasingly? grieve interminably? This is not Thy wont, God of goodness, of clemency, and love; it is in no wise fitting, in no point seemly. Grant, therefore, O my gracious God, that in the present life I may ever love Thyself, for Thyself, above all things; and in the future world may find Thee, and hold Thee for ever.





## Of Penitence.

CONTRITION; bitterness of soul; compunction of heart;

a torn, a broken, a contrite soul;  
sorrow before God: groaning: indignation.

CONFESSION: acknowledgment: prayer deprecating  
the past and the future.

All have sinned;

If Thou, Lord; . . . who shall abide?

No flesh shall be justified before Thee.

He cannot answer one of a thousand.

What then? whether in vain?

God hath granted repentance unto life. (*Acts xi.*  
18.)

A place is left for repentance, if sin only lieth at  
the door. (*Gen. iv. 7.*)

Yet now there is hope concerning this thing.

(*Ezra x. 2.*)

There may be a lengthening. (*Dan. v. 27.*)



And God solicits

by proclaiming, (*Is.* xlv. 7.) complaining,

(*Jer.* viii. 4.)

by oath, (*Ezek.* xxxiii. 4.) by waiting, (*Is.* xxx. 18.)

promising, if paradise to innocence,

the kingdom of heaven to penitence;

threatening, unless—

(*S. Luke* xiii. 5. *S. John* viii. 24.)

Prayer sacrificeth the mind, conquereth the devil.  
pleaseth God.

Fasting sacrificeth the body, conquereth the flesh.  
benefiteth ourselves.

Almsgiving sacrificeth the goods, conquereth the  
world, benefiteth our neighbour.







### An Act of Confession.

BEHOLD me, O Lord, behold me; the greatest, the worst, the most wretched of sinners. And what shall I now say, or in what shall I open my mouth? What shall I answer, when I am guilty, guilty, guilty! I will go over my sins unto Thee in the bitterness of my soul; O that it may be in its bitterest bitterness! Behold, for my peace I had great bitterness. O Lord, by these things men live, and in all these things is the life of Thy Spirit: so wilt Thou recover me, and make me to live. Like a crane or a swallow, so will I lament; I will mourn as a dove. I beseech Thee, O Lord, by all Thy mercy, let Thy most righteous indignation and fury be turned away from me, because I have sinned, and that grievously. I have sinned against Thee, most often and grievously, I have sinned against Thee!

O Father of mercies, I beseech Thy Fatherly loving-

kindness, despise not an unclean worm, a dead dog, a putrid corpse; despise not me! Yea rather regard me, O Lord, regard me with those eyes wherewith Thou didst regard Magdalene in the banquet, Peter in the hall, the thief on the cross; that with Peter I may weep, with the thief may confess, with Magdalene may love; may love much, yea very much, for that many sins are forgiven me. Spare me, O Lord; spare me, a penitent: at the least desiring to be a penitent, and preparing thereto; recollecting my sins with bitterness, indignant with myself concerning them, remembering and laying hold of Thy most bitter Passion. Spare, O Lord, have mercy! Spare me, O Lord, have mercy on me! pity me, because it is not difficult to Thy power, nor unbefitting Thy justice, nor unusual to Thy clemency.

That I should thus, for leeks and garlick, have left the Bread of Angels! That I should thus, for the husks of swine, have despised my Father's table! Woe wretched, woe frenzied me! Who fascinated me to such madness? O that Thou wouldst deign to receive me again! At least I desire to return: better was it with me then, my state being as it is now. Full therefore of confusion, unworthy to

name, or invoke, or think upon Thy Name, were it not for Thine innate goodness: yet, relying on that very goodness, supplicant, humble, prostrate. I return to Thee; nor ask I for any thing, but that which Thou hast bestowed most often, and bestowest most willingly; that, which unless Thou wert again and again to bestow, flesh could not abide, none could stand. Have mercy on me a sinner, the greatest of sinners, and for that very reason needing the greatest mercy. And Thy mercy is the greatest: it reacheth to the Heaven above, it freeth from the lowest hell; it is marvellous. Magnify Thy mercy to me; if Thou seekest to glorify it infinitely, extend it to me; at no time, in no place, hath it been, will it be, more glorious in the pardon of a sinner. If Thou willest, Lord, that I should leave Thee, give me another Thyself: else I will not give Thee up. Let the Spirit of Truth lead me into Truth.

To Thee, O Lord, I confess, because, if I would, I cannot conceal: to Thee my very many, my very great, my very heinous sins. I profess also to grieve, as Thou knowest. But I need more grief: I plainly need it. I am far from that which I ought to have. I can sin much; I cannot repent much.

My dryness! my dryness! woe unto me! I cannot much: I would much. I know that much is not enough. Would that I had such grief, or even more! But of myself I cannot obtain it. I am parched, I am parched like a potsberd. Woe is me! Thou, O Lord, increase the fountain of tears that I have; supply that I have not: give me a molten heart, unutterable groans! Meanwhile, since my mind is willing, accept me according to that I have, not according to that I have not. I will extend it, since I cannot increase it, through all the years of my life.

After so many backslidings, with what confidence can I now return? With none. Altogether confused, altogether covered with confusion, I sit, I walk, I lie down. Nor should I dare to do it, nor could I do aught but despair, and act like the desperate. unless there were yet a hope left. And what hope? That Thou wilt extend Thy mercy to seventy times seven. That measure of forgiveness Thou hast enjoined to us. Hast Thou enjoined this to us, and wilt not Thou Thyself practise the same? Yea and much more. That be far from Thee, that Thou shouldst require more perfection in us than existeth in Thyself: that we must forgive until seventy

times seven but Thou wilt not forgive. For Thy mercy surpasseth ours, as far as Thyself surpasseth us. I then, trusting in Thy mercy, that forgiveth at the least seventy times seven, stand afar off; and lowly, as I ought, and most humbly striking my breast, say and repeat, again and again, God have mercy on me a sinner, on me a most wretched sinner, on me the chief of sinners, on me who am altogether sin, on me, who am a very hyperbole of sin, O Thou to Whom prayer can never be made without a hope of pardon.

Shall God forgive, and thou not repent? God forbid!

I do in a sort repent: I fear me not sufficiently.

I would that it were more: I should rejoice, were it more; I grieve that it is no more. For I wish that I could more, and grieve that I can no more.

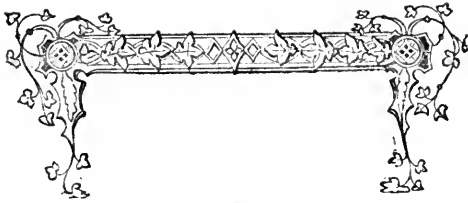
I confess that my very grief is to be lamented; and I grieve that it is thus to be lamented. And who will give me to lament it more? I would do so, were it in my power: but it is not. It is in my power to know that I ought; to wish that I did; to will is present with me; but how to perform that which is good, I find not.

Do Thou, O Lord, give me power: if Thou wilt, Thou canst: Thou canst turn even the hard rock

into a pool. Give tears: give a fountain of waters to my head. Give the grace of tears. Drop down, ye heavens, from above, and bedew the dryness of my heart. Give me, O Lord, this grace. None were more welcome to me; neither riches, nor all the good things of this world were to be coveted in comparison of tears: tears, such as Thou didst give David of old, or Jeremiah, S. Peter, or S. Mary Magdalene. At least give me a dropping eye: let me not altogether be a flint. If I may not water my couch, nor wash Thy feet: if I may not weep bitterly as Peter, plentifully as Jeremiah—(and yet, Oh that it might be even thus!) at least one or two little tears, which Thou mayest put into Thy bottle, and write in Thy book. But if I cannot gain this much, woe is me! like a pumice, like very lime, fervent in cold water. Careless of my state where I least ought to be so; without feeling. Mourning enough, when there is no occasion: cold, arid, dead, where there is the greatest.

At least give me of the tears of Christ, which He shed plentifully in the days of His flesh. Bestow on me from that store: in Him there is superfluity for my deficiency.





### A Short Prayer after Confession.

O MY Saviour Christ, Christ my Saviour! who will grant that I may die rather than again offend Thee? Christ my Saviour, O my Saviour! Lord, let a new manner of life prove that a new spirit hath descended on me: for true penitence is new life; and true praise unremitted penitence, and the observation of a perpetual sabbath from sin, its occasions, fuel, and danger. For as penitence destroys old sins, so do new sins destroy penitence.

O God, my heart is ready;  
so saith the Psalmist:

but I fear, Lord, lest mine should not be ready.

I would that it were: I grieve, if it be not.

Lord, prepare it: assist my disposal, and supply my preparation of it.

I will put my sins before my sight;

that they may not be put before Thine.







A Caution before Preaching,  
from S. Fulgentius.

LET the preacher labour to be heard intelligently, willingly, obediently. And let him not doubt, that he will accomplish this rather by the piety of his prayers, than the eloquence of his speech. By praying for himself, and those whom he is to address, let him be their beadsman, before their teacher; and approaching God with devotion, let him first raise to Him a thirsting heart, before he speaks of Him with his tongue; that he may speak what he hath been taught, and pour out what hath been poured in.

I cease not therefore to ask from our Lord and Master, that He may, either by the communication of His Scriptures, or the conversations of my brethren, or the internal and sweeter doctrine of His Own Spirit, deign to teach me things so to be proposed and asserted, that I

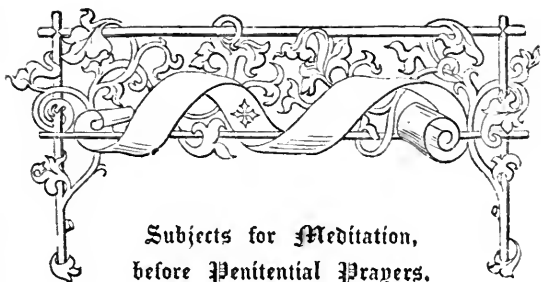
may ever hold me fast to the truth : from this very Truth I desire to be taught the many things I know not : I have received the few I know.

I beseech this Truth, that lovingkindness preventing and following me, It would teach me the wholesome things that I know not ; keep me in the true things I know ; correct me, wherein I am (which is human) in error, confirm me wherein I waver ; preserve me from false and noxious things, and make that to proceed from my mouth which as it shall be chiefly pleasing to the truth itself, so it may be accepted by all the faithful, through

JESUS CHRIST OUR LORD.

AMEN.





Subjects for Meditation,  
before Penitential Prayers.

THOU art careful and troubled about many things;  
but one thing is needful.

But we will give ourselves continually to prayer,  
and to the ministry of the Word.

Watch ye, therefore, and pray always, that ye  
may be accounted worthy to escape all these things  
that shall come to pass.

Love the Lord all thy life, and call upon Him  
for thy salvation.

Humble thy soul greatly; for the vengeance of  
the ungodly is fire and worms.

A man can receive nothing except it be given him.

If He prayed Who was without sin, how much  
more becometh it a sinner to pray? *S. Cyprian.*

God hears the heart, not the voice: we do more  
by groans than words. *S. August.*

Christ groaned for this reason, to set us an example of groaning. *Arnob.*

God needeth not that we should be suppliants, nor loveth subjection; this is our own advantage, and hath an eye to our profit. *Arnob.*

Prayer ascends, mercy descends. *S. August.*

The grace of God is fuller than prayer: God ever granteth more than we ask.

God commandeth thee to ask, and teacheth thee how to ask, and promiseth that which thou askest, and is angry if thou askest not; and yet askest thou not?

Prayer is the breviary of faith, the interpreter of hope.

We go to God by prayers, not by steps.

Faith pours forth prayer; let it be poured forth in prayer.

Go on thus:—

Continuing in prayer:  
always praying, and not fainting;  
in spirit and in truth.





### Subjects for Meditation before Intercession.

THANKS be to God for His unspeakable gift.

The Apostle meaneth by the unspeakable gift of God, the mutual offices, and prayers, and thanksgivings of many for him.

Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you.

In this life we know that we can be assisted by prayers: but when we shall have come before the tribunal of Christ, neither Job, nor Daniel, nor Noah, can intercede for us, but each carrieth his own load.

The Spirit itself maketh intercession for us with groanings which cannot be uttered.

Can thine or my groanings be called unutterable, when there are often none, when they are often cold? But because there is no day, no moment, in which the Saints supplicate not God, one more, one less, fervently, and all make One Dove;

hence the unutterable groanings, namely, the groanings of each for all, which profit all them who are<sup>a</sup> in the body of the Church.

He who prays for others, labours for himself.

If thou prayest for thyself alone, thou alone wilt pray for thyself.

If thou prayest for all, all will pray for thee.

<sup>a</sup> We should probably read *constitutis* for *constituti*.







### Subjects for Meditation before Thanksgiving.

PRAISE is not comely in the mouth of fools,  
It is good before Thy Saints.

All Thy works praise Thee, O Lord, and Thy  
Saints give thanks unto Thee.

Blessed is the people that know the joyful sound.

All sacrifice is little in comparison with thanksgiving.

We may speak much, and yet come short. *Eccl.*  
xliii. 27.

Woe to them that are silent concerning Thee, O  
Lord: for even they that speak are dumb. *S. Aug.*  
*Conf.* I.

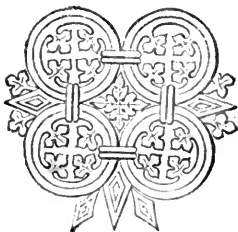
He attaineth not to Thy Works, but keepeth  
more silence; and it seemeth to proceed from the  
mouth of sucklings.

For as it was your mind to go astray from God:  
so, being returned, seek Him ten times more. *Ba-*  
*ruch* iv. 28.

That as once in sins, so now we may abound in  
good works and the praises of God.

But what am I, Lord ——

Make me, O Lord, to be at leisure for my peni-  
tence and Thy praises.





Warnings and Preparatory Meditations in the  
Evening, raising of the Mind towards God.

IN war there is the note of charge, fitted for  
the onset ;

of recall, whereby strug-  
gles are recalled :

So the mind of man, as it must be excited in the  
morning, so in the evening, as by a note of recall,  
is it to be called back to itself and its Leader,

By { a scrutiny and inquisition or examination of self;  
thanksgivings.

1. Scrutiny and Inquisition ; an Examination.

A good man would rather know his infirmity,  
than the foundations of the earth, or the heights  
of the heavens. *S. Aug.*

But that knowledge of our own infirmity is not  
attained but by diligent inquisition : without which  
the mind is for the most part blind, and sees no-  
thing of that which pertains to it.

There are many hiding-places and recesses in the  
mind, &c. *Cicero.*

You must come to the knowledge of, before you can amend, yourself.

An unknown sin grows worse and worse, (*Seneca,*) and is deprived of cure.

The heart is deceitful above all things.

The Old Man is bound up in a thousand folds.

Therefore take care of thyself.

Points chiefly to be inquired.

What hast thou to-day	}	that	}	Done, Read,
				Said, Written,
				} befits a Christian, a Priest, Father, &c. may confirm faith, obedi- ence, increase knowledge, the good go- vernment of mind, body, work out the Salva- tion of thyself, others.

We see that God Himself concluded each day of the old Creation in no other manner, than by an examination of the works of each.

And He beheld that all were good.

Cato exacted from himself an account of every day's business, and also Pythagoras. *Cicero.*

Ausonius from Pythagoras :

Nor let sweet sleep upon thine eyes descend,  
Till thou hast judged its deeds at each day's end.

King David, when the day was over, meditated,  
and searched out his spirit.

In this Areopagetic nightly examination,  
beware that thou shew thyself the judge, not the  
patron, of thy sins :

and say in the tribunal of thy mind,  
say with grief and indignation,  
who will set scourges over my thoughts,  
and the discipline of wisdom over my heart ?

*Eccles. xxiii. 2.*

If we judged ourselves, we should not be judged.

Prayer is the guardian of the sleeping,  
the confidence of the waking.

*S. Greg. Nyss.*

And we think him not safe who is undefended  
by the arms and the guard of prayer.

Rightly therefore teacheth Rabbi J[archi?] that  
penitence must not be procrastinated till the  
morrow.

Behold the hope of advantage and eternal salvation shall have deceived itself for ever, unless even in this very night thou shalt have freed thy soul.

And if an examination of this kind takes place for some days, or, at farthest, one month, with penitence, it may suffice to form a perfect habit of virtue.





**A Morning Hymn of very ancient usage  
in the Church.**

GLORY be to God on high,  
on earth peace,  
good will towards men.

We praise Thee,  
we bless Thee,  
we worship Thee,  
we glorify Thee,  
we give thanks to Thee,  
for Thy great glory,

O Lord God, Heavenly King,  
God, the Father Almighty,  
Lord, the Only-Begotten Son,  
Jesu Christ,  
and Holy Ghost.

Lord God,  
Lamb of God,  
Son of the Father,  
That takest away the sins of the world,  
have mercy upon us.

Thou That takest away the sins of the world,  
receive our prayer.

Thou That sittest at the Right Hand of the Father,  
have mercy upon us.

For Thou only art Holy,

Thou only art the Lord,

Jesus Christ,

with the Holy Ghost,

in the Glory of God the Father. Amen.







An Evening Hymn.

O JOYFUL Light of the holy glory  
of the Father, Immortal, Heavenly, Holy, Blessed,  
Jesus Christ :

beholding the evening light  
we glorify the Father, and the Son, and the  
Holy Spirit of God.

Worthy art Thou in all seasons  
to be hymned with sacred voices,

Son of God,  
Giver of hope ;

Wherefore the world glorifieth Thee.





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